

THE JOURNAL OF THE
FRIENDS' HISTORICAL SOCIETY.

THE UNIVERSITY
OF ILLINOIS
LIBRARY

289.605
F R
v. 1

THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY.

VOLUME I.

1903—1904.

LONDON, E.C.:
Headley Brothers, 14, Bishopsgate Street Without,
PHILADELPHIA, U.S.A.:
“American Friend” Office, 1010 Arch Street.

289.605

FR
v.1

HEADLEY BROTHERS,
PRINTERS,
LONDON; AND ASHFORD, KENT.

Contents.

	PAGE
Foreword	<i>John S. Rowntree</i> 1
Notes and Queries	4, 50, 90
The Handwriting of George Fox ...	<i>Isaac Sharp, B.A.</i> 6, 61
Grangerised Books	10
Our Recording Clerks—	
i. Ellis Hooke	<i>Norman Penney</i> 12
ii. Richard Richardson ...	<i>Norman Penney</i> 62
The Case of William Gibson ...	22
Two Quotations in the London Yearly Meeting's Epistle, 1903	27
The Quaker Family of Owen ...	<i>Joseph J. Green</i> 28, 74, 111
Letters of William Dewsbury and John Whitehead, 1654	39
Friends' Reference Library, D.	44, 86, 128
Book Notes	<i>Norman Penney</i> 45, 84
List of Members	46, 87, 131
Notices	49, 89
A Co-temporary Account of the last Illness and Death of George Fox, never before published ...	<i>Joseph J. Green</i> 54
Daniel Quare...	<i>Isaac Sharp, B.A.</i> 56
The Wilkinson-Story Controversy in Reading	<i>Howard R. Smith</i> 57
Notes on the Early Records of Friends in the South of Scotland from 1656 to about 1790	<i>William F. Miller</i> 69, 117
An Appeal from Ireland, 1687 ...	82
Gleanings from Original Friends' Registers at Somerset House	<i>G. Eyre Evans</i> ... 83

228034

		PAGE
“The First Publishers of Truth” ...	<i>John S. Rowntree</i>	93
An Abstract of the Journal of Edmund Peckover’s Travels in North America and Barbados	... ... ...	95
“Quakers or Common Beggars” ...	... ... ...	109
County Tipperary Friends’ Records	<i>J. Ernest Grubb</i>	110
Inscriptions in Friends’ Burial Ground, Bowcroft	... ... <i>Thomas Henry Watson, M.B.</i>	116
Editors’ Proposals ...	... ... ...	120
Letter from Samuel Bownas to James Wilson, 1751 ...	... ... ...	121
Friends’ Library, Philadelphia, Penn- sylvania ...	... ... <i>George Vaux</i>	124
Friends’ Historical Society of America ...	... ... ...	127
Awbrey, of Brecknockshire ...	<i>Isabella Metford</i>	129
Paragraph of the Will of John Rutty, 1770 ...	... ... ...	130
Index ...	... ... ...	132

Illustrations.

		PAGE
George Fox to Plymouth Prisoners	... ... ...	8
George Fox’s Signature ...	... ... ...	10
Book of Ministering Friends	... ... ...	23

THE JOURNAL

of the

FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Foreword. By John S. Rowntree	1
Notes and Queries	4
The Handwriting of George Fox (illustrated). By Isaac Sharp, B.A.	6
Grangerised Books. By The Editors	10
Our Recording Clerks: I.—Ellis Hooke. By Norman Penney	12
The Case of William Gibson (illustrated). By The Editors	22
Two Quotations in the London Y.M. Epistle, 1903. By The Editors	27
The Quaker Family of Owen—I. By Joseph J. Green	28
Letters of Wm. Dewsbury and John Whitehead, By The Editors	39
Friends' Reference Library, Devonshire House.	44
Book Notes. By Norman Penney	45
List of Members	46

D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Foreword.

The Journal of the Friends' Historical Society does not present itself as a rival of, or as a competitor for public favour with, any existing publication. The Historical Society has been formed for promoting research in a field hitherto but imperfectly worked. How much of publication it may be able to undertake is uncertain, and must largely depend upon the funds placed at its disposal; but for the present its organ will be a quarterly *Journal*, informing subscribers of its proceedings, and printing such historical data relating to the Society of Friends as may be suitable for publication.

Experience has proved the existence of much historical lore, that can hardly be made available for public use except through the action of bodies possessing funds, other than those obtainable from sales in the ordinary channels of trade. Historical documents of the highest intrinsic value are nevertheless frequently uninteresting and tedious,

FOREWORD.

except to a restricted class of readers ; such are many of the State and Civic documents which have been published by Government authority and by the older municipal corporations, as well as by voluntary bodies like the Surtees Society, and the Congregational Historical Society, and by many local archeological and historical associations. Through these efforts a great deal of historical information, much of it curious, and some of it valuable, has been made public in recent years. The new Society proposes to do a similar work within the narrower area of the Society of Friends, for which it is believed there is ample room, notwithstanding the important services rendered to the study of denominational history, through the publication of much informing matter in the pages of *The Friends' Quarterly Examiner*, *The Friend* (of London and Philadelphia), *The British Friend*, *Quakeriana*, and at an earlier period in Luke Howard's *Yorkshireman*. The literature of Friends, including much still unpublished, is probably not inferior in importance and interest to that of other religious bodies, and there appears to be a requirement for a Society and a Journal devoted to this department of literary research.

The collection of printed and manuscript documents in the archives of Devonshire House is of great and constantly increasing value—the importance of which has now, happily, been recognised by its being placed under the charge of a competent librarian. The Society has received the approval of the Meeting for Sufferings,¹ and of its Library Committee, who are officially represented upon the Council : it has also been welcomed by some not themselves Friends, who are interested in their history from various causes. In addition to the stores at Devonshire House, and those in the British Museum, connected with the history and doings of Friends,

¹ The Meeting for Sufferings, the Representative Committee of London Yearly Meeting, passed the following minute at its meeting in Ninth month, 1903 :—

The annexed circular is received announcing the formation of a Friends' Historical Society. This Meeting approves of the step, and encourages Friends to support the Society.

(Signed) HENRY LLOYD WILSON,
Clerk.

important collections, belonging to local congregations, exist at Birmingham, Bristol, Manchester, Kendal, York, and elsewhere, the contents of which are known only to a very restricted range of readers. Other documents of great value are in the hands of private individuals. It is believed that the Historical Society may have a useful service in promoting the care and preservation of documents which are apt to gather dust and become forgotten, unless they are under the eye of custodians possessing some antiquarian taste.

The Friends of the seventeenth century were commonly too busy, or suffering too severely from persecution, to devote much time to historical questions ; yet it is interesting to recall how George Fox incited some of his more learned colleagues to investigate the ecclesiastical history of the marriage ceremony, when he was himself engaged in framing the Friends' marriage procedure.

Towards the close of the seventeenth century, and the beginning of the eighteenth, London Yearly Meeting took steps to collect information about "the first breaking forth of Truth" in different districts. Many of the returns then made by Monthly or Quarterly Meetings are still in existence, some of which it is intended to publish in this *Journal*. Notwithstanding all that has been written respecting the history of Friends, questions present from time to time which invite further investigation ; for instance, the genesis of the term "Society of Friends" has, we believe, never been quite accurately determined, and several differing derivations do duty in Friends' books. Again, sundry inquiries have recently been made as to the history of the procedure affecting the recording of ministers, and whilst the main lines of this history are well known, some of the minor details remain obscure.

The new *Journal* will, it is understood, regularly devote some space to notes and queries, in which correspondents will be able to ask and answer historical questions. At the recently-held meeting of the Provisional Council, when Isaac Sharp and Norman Penney kindly undertook the

editorship of the present number, numerous suggestions were made respecting matter suitable for insertion, and it is probable that the difficulty of selection and discrimination will be far greater than that of finding material for *The Journal*. We bespeak for it a wide and cordial support.

JOHN S. ROWNTREE.

Notes and Queries.

AN interesting work might be written on the various experiences of Friends crossing the Atlantic on religious service. Who will send us an article on "Friends on the Atlantic"?

Professor Edward Arber's first volume of "The Term Catalogues, 1668-1709 A.D., edited from the very rare Quarterly Lists of New Books and Reprints issued by the Booksellers of London,"¹ contains frequent references to early Quaker literature, mostly adverse to Friends. Many of the titles are given in Joseph Smith's *Bibliotheca Anti-Quakeriana*, but the following do not seem to have been known to our bibliographer.

"A true and impartial Narrative of the eminent hand of God that befel a Quaker and his Family at the Town of Panton in Lincolnshire; who affirmed he was commanded of God to pronounce Mr. Ralph James, Preacher of the Gospel, a Leper: the said judgment falling upon himself." In quarto, 1673.

¹ D. 13.N.

"The Young Man's Instructor . . . wherein several erroneous Doctrines of Quakers . . . are propounded and confuted. By Thomas Doolittle, Minister of the Gospel." In octavo, 1673.

"Hidden Things brought to Light, or The Discord of the Grand Quakers among themselves. Discovered in some Letters, Papers and Passages, written to and from G. Fox, J. Nayler, and J. Perrot; wherein may be seen the Cause and ground of their differences and falling out; and what manner of Spirit moved and acted each of them." In quarto, 1678.

"The Spirit of Delusion reproved, or The Quakers' Cause fairly heard, and justly condemned. Being an Answer to W. Penn, G. Fox, G. Whitehead, G. Keith, E. Burroughs, and several others, the most leading men among them. Wherein their horrid Perversion, and false and dangerous Interpretations of above Fifty distinct Texts of Holy Scripture are plainly evinced. By Tho. Wilson, Rector of Arrow in Warwickshire." In octavo, 1678.

"The Cabal of several Notorious Priests and Jesuits discovered . . . shewing . . . their frequenting Quakers' meetings," etc. Folio, 1679.

Professor Arber in the Preface to his *Catalogues*, writes, p. xii., "The history of the Quaker Press in London has yet to be written. How did the Society of Friends, who had no connection whatever with the Company of Stationers, manage to pour out so many books in defence of their principles all through this troublous period? That has yet to be made known."

And again, p. xiii., "One of the most extraordinary things in the history of the Society of Friends is the way they appealed to Public Opinion through the Press, at a time when the Government were endeavouring with all its might to suppress Public Opinion altogether . . . In the Preface to his *Bibliotheca Anti-Quakeriana*, 1873, Mr. Joseph Smith says, 'The reader will perceive on examination that the greatest adversaries the Society had to contend with, in early days, were the Nonconformist Divines.' But if the Nonconformists wrote against these worthy people, the Conformists put them in prison."

In a private letter, Professor Arber expresses a hope that his reference to the London Quaker Press of an early day, will stir up some of the Friends to write its history. Here is a field of work little occupied. The only writing on the subject that we know of is contained in articles in *The Friend* (Phila.) Vols. 16 and 17,

reprinted in England, 1844, as *Antiquarian Researches among the early Printers and Publishers of Friends' Books*.²

The Friends' Reference Library³ possesses a typed copy of a letter which was once in the possession of Mrs. George Goodrick, of George Road, Edgbaston, headed "The Dresses of a Wedding Party in the last Century described in a Letter from the Bridegroom's sister. The Couple—by name Goad and Wakefield—were married at Devonshire House, 6th month 7th, 1765." It commences "Honored Father, In answer to thy request will endeavour to satisfy thy curiosity respecting the Wedding Dresses," and is unsigned. The clothing of nineteen couples is described in some detail, as, e.g., that of the bridegroom is "White cloth clothes—Coat, waistcoat, and breeches all alike," and that of the bride "White flowered satin, white petticoat sleeves—hat and cloak gauze linen." The names mentioned are Goad, Wakefield, Robinson, Willet, Browning, Barclay, Wilson, Harris, Miers, Archer, West, Pratt, Greenwood, Cross, Brown, Bland, and Whitaker. Can any of our readers supply further particulars? The marriage is not on the Friends' Digest of Marriages at Devonshire House.

The following, who are now working on the subjects placed opposite their names, would be glad of any assistance which our

² D. 496.4.

³ D. EE.22.

readers may be able to render in the way of references to their subjects of study or in other directions.

John S. Rowntree—Names by which Friends as a body were originally known.

Isaac Sharp—Daniel Quare and John Bellers.

Norman Penney—The Recording Clerks and Elizabeth Hooton.

Howard R. Smith—Robert Sandilands and George Jacques.

(We shall be pleased to place other names on a similar list for future issues of *The Journal*. Eds.)

In an advertisement in *The Grocers' Journal*, of September 12th, is the following: " 'My land,' says William Penn, the founder of Pennsylvania. Did he make

it, and how did he get it? We have heard how he bargained with the Indians for as much land as a bear skin would cover. He cut the skin into fine twine and enclosed a large tract." How did such an utterly unlikely story arise?

We should be pleased to have the opinion of some expert as to how far it is safe to have documents typed which are to be preserved for long years to come. Will the various inks used disappear in the course of the centuries?

Howard R. Smith, The Lawn, Reading, would be glad to communicate with members who wish information respecting the early history of Reading Quakerism.

The Handwriting of George Fox.

From the voluminous writings of George Fox, it might be supposed that a large amount of manuscript in his own handwriting would have come down to us. Every reader of this paper will probably be aware of the extent of his *Journal*, and of the large number of his doctrinal works, pastoral epistles, appeals to those in authority whether in the State or in the Church, occupying over fifty pages of Joseph Smith's *Catalogue of Friends' Books*, published in two volumes, in 1867, to say nothing of the private correspondence which he carried on with Friends in all parts.

Yet, in fact, the amount of his actual penmanship that has come down to us, relatively to the whole of his writings, is exceedingly small. It is clear that either he frequently dictated to willing scribes, or handed them his rough originals to put into more scholarly form for the printer or correspondent for whom they were intended.

The extant MSS. of George Fox may be dealt with thus :
The Journal and the *Short Journal* ;
 Letters to private correspondents ;
 Miscellaneous papers and scraps.

The Journal, in the possession of Charles James Spence, of North Shields, is almost entirely in the handwriting of Thomas Lower, to whom it was probably dictated in Worcester Gaol. The only portions in the hand-writing of George Fox himself are some notes, a few opening lines of two pages, and the endorsements of a large number of original documents bound up with *The Journal*.¹

The *Short Journal*² is contained in a small oblong copy-book of which some pages have been used as such and is endorsed "a short jornall of gff never wer printd of some short things from abt. ye year 1648 to King Charles ye 2d Dayes." This endorsement, as far as "printd," was written by George Fox; the remaining words and the body of the *Journal* are in the clear, legible hand of some transcriber whose name is at present unknown.

Of letters to private persons, D contains three; one addressed to Robert Barclay (among the MSS. of the late Robert Barclay, of Reigate); one to Margaret Fox (among the Crosfield MSS.); and one to Patrick Livingstone. Some other original letters are referred to in *The Fells of Swarthmoor Hall*, by Maria Webb. Some of our readers will perhaps furnish information as to the whereabouts of other originals, whether published or not.

Amongst miscellaneous documents may be mentioned a remarkable find, consisting of three papers of "Testimonies," discovered by Joseph J. Green in 1896, when looking through one of the old bundles of MSS. kept in the "Lower Strong Room" at Devonshire House. A fourth was discovered by the writer the following year. All these were wholly or partially in the handwriting of George Fox. They had been evidently put away after being entered on some record, and there is no reason to suppose that they had been disturbed in the course of two centuries. One of them, a remarkably clean document in the writing of George Fox, carefully and regularly written in a finer hand than usual, is a testimony "consaring der an Whighthead,"

¹ See *A brief account of the manuscript Journal of George Fox* in *The Essayist and Friends' Review*, First Month, 1893, (D. 23 w.)

² D. MSS. Box A;

a photographic reproduction of which appears in William Beck's *George Whitehead*. It was written on the day of her death, and bears the writer's initials and the date, in which, however, the figures of the day of the month have been transposed, "72 day of the 5 mo. 1686."

D contains also (among the Crosfield MSS.) a full page of questions "for the presbaternes to aneser in Righting," entirely written by George Fox.

Joseph Bevan Braithwaite possesses a piece of writing copied by George Fox from the rough memoranda of his travels in America, which he has reproduced in his *Bi-Centenary of the Death of George Fox*. This also bears the initials "g. ff."

A few lines written by George Fox with initials are reproduced in *The Fells of Swarthmoor Hall*, and a very fine specimen is printed in Luke Howard's *Yorkshireman*, Vol. V.

The British Museum possesses one piece of his handwriting, consisting of about twenty lines in explanation of types from the Old Testament such as "Arones linen breches" and "the outward helemet." A facsimile of it appears in the *Catalogue of a Selection from the Stowe Manuscripts*, printed by order of the Trustees, 1883.³ Most of the writing is in the customary heavy style of George Fox, but the last lines appear to have been written separately with a lighter hand or newer pen. With the manuscript is "a note by Ralph Thoresby, the antiquary, stating that the paper was given to him by Mrs. Bland, of Beeston, 26th May, 1709."

The manuscript reproduced as our frontispiece was sent up to Devonshire House by Francis W. Dymond, of Exeter, by permission of Devon and Cornwall Quarterly Meeting. It was found by Samuel Elliot, of Plymouth, among some papers at Plymouth Meeting-house.

Far outnumbering all the other specimens of G. F.'s writing are his endorsements. Many hundreds of letters were looked over and endorsed by him at one time or other with the name of the writer, and perhaps the date or some note about the contents. The latest original letters added to D, written on one foolscap sheet by William Dewsbury and John Whitehead, bear the familiar characters in one of several endorsements.⁴

³ D, 12.N.

⁴ D. Portfolio 14. It is reproduced in this No. of *The Journal*, pp. 39-43.

Dear Friends with my love to you all in the holy seed
Christ in whom you all have life & salvation peace
with god & for whose sake you bear suffer bonds but the
Lord if among you & with you in all your afflictions
& be healthfull to the end & he will give you a
crown of life for with my love in the Lord
Aff 10 mo: 12 day 1664
& you may read the m clost & among the
brethren

Turning now to the general and special features of the writing, it may be described as heavy and vigorous, not without character, yet not the writing of a scholarly man. For those not very familiar with it, it may be well to point out the characteristic letters, which may be studied in the various reproductions already referred to. These are *d*; *e* is not the customary 17th century *e* which is like the Greek letter θ ; *g*; *h*; *p*, which is made as old English or modern German *p*; *r* which is not like a modern German *r*; *s*; *u*, which is made like a *v*; also, amongst figures, *5* should be noted (see reproduction of testimony to Ann Whitehead referred to on p. 8.) In the examination of handwriting, attention to spelling will also assist. Seventeenth century spelling has its uncertainties and peculiarities, but like Carlyle's German Emperor, who was "supra grammaticam," George Fox was superior to all common usages, and had a style of his own, of which a few examples may be given *der* [dear], *ther*, *scriptuer*, *aposeles*, *ogmentashon*, *reveleshon*, *knoleg*, *righting* [writing], *feathfull*, *frends*, *presener*. But perhaps the best instance of phonetic spelling which has come under the writer's notice is contained in a message of love "to r. b. [Robert Barclay]. . . . & r. ray & helxe don dos [Alexander or Alex. Dundas] & j. Swinton & his wife." [From letter to Patrick Livingstone referred to on page 7.]

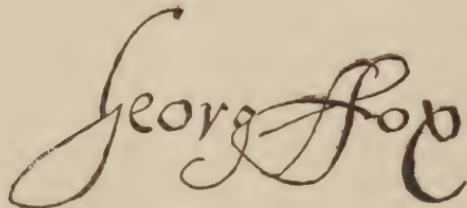
George Fox appears rarely to have signed his name in full, which will perhaps account for his imperfect spelling of George when he did write it. On the title page of the *Journal of George Wilson*,⁵ which journal by the way is a wonderful specimen of microscopically small but legible writing, G. F. wrote "gorg wilson." No one has hitherto published as a signature anything but the *gff*. with which he usually signed. There are at least four or five distinct varieties of this signature *gf*, *gff* (the letter *f* uncrossed) *gf*, *gff* (the letter *f* crossed) in addition to variations of each letter. Only one full signature is believed by the writer to be known. It is in the collection recently presented to D⁶ by Mary Wyatt Gibson, in accordance with the wish of her late father George Stacey Gibson, and appears in an address to Charles II. with the signature of Richard Hubberthorn, in the form of the facsimile represented on the following page.

⁵ D. MSS. Box C.

⁶ D. Gibson Bequest MSS. iii. 3.

Before passing from the handwriting of George Fox, a word must be said of the penmanship of "Righteous Christer," his father. Through the kindness of that diligent Quaker antiquarian, the late Mary Radley, of Warwick, the writer possesses two facsimile signatures of Christopher Fox, as Churchwarden of Drayton, traced from original parish registers. They are in a bold writing, each letter made separately, partly as written and partly as old English printed letters. The points of resemblance to his son's writing are in the *f* in Fox, the *x*, and the letter *p* in one signature ; the letter *r* in three cases out of four, and the letter *e* in each case, are of the older seventeenth century style. Above one signature, 1639, the co-churchwarden, Edward Marler, put the letter M for "his marke," whilst a superfluous H by the side of the other, 1638, inclines one to believe that there also the co-churchwarden, Hollingfreade, was only capable of making an H, and that some one else wrote the name for him. In this entry, 1638, the name of the new rector is curiously given as "Nich^s" Stephens. In the next, 1639, occurs his earliest known autograph, in a style similar but not superior to that of Christopher Fox, "Nathaniell Stephens."

ISAAC SHARP.



Grangerised Books.

Under this heading a recent issue of *The Publishers' Circular* has a brief sketch of James Granger, whose method of collecting pictures to illustrate books has given rise to the art of "grangerisation." Granger was born in 1723. When Vicar of Shiplake, he wrote his *Biographical History of England*,¹ and made use of a large collection of portraits and

¹ Among the 4,000 illustrations in a copy recently offered for sale for £300 are "Henry Gurney (the sincere Quaker)," and "Mrs. Gurney (the fair Quakeress)," both folio.

pictures in his possession for its illustration. Others have followed his lead with the purpose either of making some work of their own more attractive for publication, or of adorning volumes in their libraries. *The Circular* says, "A grangerised book, skilfully and accurately arranged, with enthusiasm towards completeness, proves a mine of wealth to those who are led to study the subject of which it treats." The destruction of books, otherwise valuable, by removal of plates or pictures for the grangerisation of some other books is to be deprecated, but the collection of pictures and other materials in order to "extra-illustrate" a book is an interesting and valuable occupation.

Grangerisation is constantly proceeding in the Library Department of the Central Offices of the Society of Friends, at Devonshire House, London, E.C. Pictures and other illustrative matter are being collected for *The Journal of George Fox*, among other books, and it is hoped by the Librarian that these valuable materials may some day be available for a standard, illustrated edition of this Quaker classic, to be published, perhaps, in parts. The Reference Library contains a copy of *The Journal of the Life of Thomas Story*, 1747, recently presented by M. W. Gibson, of Saffron Walden, under the will of her father, George Stacey Gibson, which has been finely grangerised (if the term may be used of the addition of material other than pictures) with numerous original documents of great value. We believe that Swarthmore College, Penna., possesses a grangerised *George Fox*, of which we should be glad to have particulars, and we have heard of enthusiastic secretaries who adorn their minute books with photographs of places mentioned in the minutes. Perhaps some reader may be able to inform us of other Friends' literature similarly treated. May we suggest that some of our members might grangerise, for instance, *The History of the Life of Thomas Ellwood*, or *The Life of Elizabeth Fry*, or the Annual Report of the Friends' Home Mission Committee? The results of such occupation would greatly relieve the heavy appearance of some of our literature, and encourage the reading of the records of the lives of past worthies, which have long lain on our shelves neglected and unknown. We should be pleased to assist in any way we can.

EDITORS.

Our Recording Clerks.

The following list of Recording Clerks which I prepared some time ago, and which has already appeared in *The Friend* (London), 1903, p. 76, may suitably reappear here :—

		ASSISTANT CLERK.	From	To	Years.
1.	Ellis Hookes ..	..	c. 1657	1681	24
2.	Richard Richardson ..		1681/2	1689	7
3.	Benjamin Bealing ..	c. 1687	1689	1737	48
4.	Benjamin Bourne ..	1733	1737	1746	9
5.	Joseph Besse ..	..	1746	1748	2
	Benjamin Bourne (cont.) ..		1748	1757	9
6.	Jacob Post ..	..	1755	1757	1
7.	Robert Bell ..	..	1757	1759	2
8.	William Weston ..	..	1758	1759	14
9.	Thomas Gould ..	..	1763	1773	10
10.	John Ady ..	..	1783	1811	28
11.	William Manley ..	..	1811	1844	33
12.	James Bowden ..	..	1844	1857	13
13.	Charles Hoyland ..	..	1858	1890	32
14.	Isaac Sharp (to whom long life and service)		1890		

No. 1. ELLIS HOOKES. c. 1657-1681.

Among many of the little known adherents to the cause of Quakerism in its early days may be reckoned Ellis Hookes, who heads our list of "Recording Clerks,"¹ and as we piece together the records of his life obtained from various and mostly from obscure sources, we produce a picture of a man in many ways unlike the more noted early Friends, and we catch a glimpse of work for the early Quaker community of a less known, but not less important nature than much that is portrayed in the memoirs of the day.

HIS PARENTAGE AND YOUTH.

Ellis Hookes was born about the year 1630. Of his youth we know little, but he appears to have been religiously inclined from his early days; he says in a letter to Margaret Fox, dated in 1671—"I have loved the Lord Jesus from a child." It is not clear where his parents resided during his

¹ The term "recording" clerk is here used by anticipation. I do not find it earlier than in connection with William Manley.

youth, but his convincement of Quakerism appears to have been distasteful to them, for in his own handwriting in the second of the two books of Sufferings which he compiled, we get a glimpse of his relations with them in a curious encounter between the Quaker clerk and the Parliamentary general and his household.

Ellis Hookes in the year 1657, went with a Letter to his Mother, who was at the house of him they call Sr Wm. Waller at Stanton Harcourt, in Oxfordshire, and the said Waller's Wife, a woman making great profession in Religion, thought she might have converted the said E. H. (as he heard afterwards) from his Religion, and so sent for him up to her Chamber where was his mother. And because E. H. did not put off his hat to the said Waller's Wife she said, " If you have no manners, young man, I will teach you some" ; and took away his Hat from of his head, and gave it to her man who carried it Clear away out of y^e Room. Then E. H. said to his mother, If she had any Answer to send back, else he thought to go. So Waller's Wife said, " No, you shall not go," and lockd the Dore. And the said E. H. spoke not one word to her all this while, not notwithstanding she scofft at him and mockt him, and said, " Now his hat was gone his Religion was gone, and he could not speak but only hum." Then at last E. H. spake to her, saying, " Woman, shew thyself a sober woman." For wch words speaking she fell a beating the said E. H. about the Head and pulling him by the Hair in a cruel manner, and said She was never called Woman before. Then when she had done beating him, he being lockt in, walked up and down y^e Room, wherefore she fell a beating him again and pulled him about the room by the hair of the Head, all wch E. H. patiently bore not giving one word ; but when she struk him on the one side he turned the other and resisted not. Then after he had received many blows about the head, and she had wearied herself, E. H. spoke to her, saying, " Woman, I deny thy Religion that cannot bridle thy Tongue nor thy hands" ; then she fell a beating him again in a Cruel manner and lugging him about the Room by the hair of the head, and commanded her man and her son to stand before the said E. H. and keep him up in a corner of y^e said Room, that he might not walk, and called for a stick saying her fists were sore with striking him, and bid her man beat him, and oftentimes she said to his mother, " Turn him out of your dores and never have anything to do with him, for," said she, " the Ravens of y^e Valleys will pick out his eyes." Then E. H. said again, " Thy Religion is in vain that cannot bridle thy tongue nor thy hands" ; that she fell a baiting him again and lugging him by the hair of the head in a Cruel manner. Then E. H. said, " Instead of shewing thyself a sober woman thou hast shewed thyself more like a Beast." Then William Waller being in the Room struck the said E. H. such a Cruel Blow on y^e Head with his Fist that the said E. H. was ready to sink under it. And y^e said Waller's wife had hold of y^e said E. H. and beat him about the Head, and her man had hold of him, and they all cried " Out of y^e Dores with him" ; and then y^e Dore was opened and they trust [thrust] him with such Force

out, that he had much adoe to recover himself from falling downstairs, and the said E. H. was fain to go 3 Miles bare-headed, they detaining his Hat from him. And with ye Blows wch were very many he was so deaf that he could not hear a Week after, so well as he could before. And having an Impostume in his head wch he had from a Child, it was so bad about a Month after he received those blows that black gore blood ran out of his Ear. And they stirred up his Father by a Letter they sent to him the next day, to have nothing to do with ye said E. H. but to turn him out of ye Dores, which he did. (See also Joseph Besse's *Abstract of Sufferings*, i. 197, and *Collection of Sufferings*, i. 564.)

It is satisfactory to know, however, that his father was reconciled to him ere he died, as the following extract from a letter to Margaret Fox, dated "London, 1st. 8th mo., 1672," will show :—

Since I wrote thee, my old ffather is dead. I was with him at his lodgings on 6 day was a month since and he was very well and writeing and I askt him to let me help him and he did, and it was the last busines he did, and he asked me to walk with him in the woodyard, and I never knew him so kind and I walkt with him a pretty time, and that night he was taken sick and the next day having busines at Whitehall I went in to see him again, and he was layn down on ye bed not well, and the First Day morning I went on purpose to see him, and he died at 2 in ye morning. I think he hath left me pretty considerable more than I expected, and soe the outward riches of this world is added to me that I am grown rich of a sudden, and so blessed be the Lord who is worthy to have the glory and praise of all, and I hope I shall all my days serve him with my whole heart and with all that I have.

Mention is made in Ellis Hooke's will² of sisters Anna Hooke and Margaret Fuller, and of brothers Robert and Nicholas,³ and also of an "Uncle Sudley of Odiham, co. Southton." I do not know whether any of his relations became Friends. There is no other reference to the name in the registers of London and Middlesex Quarterly Meeting.

HIS SERVICE FOR FRIENDS.

The only clue to the date of E. Hooke's engagement to Friends is furnished by the statement in the Register of his death that "He was twenty-four years a clerk to Friends."

² Given in *Quakeriana*, ii. 103, see also ii. 118.

³ Among the "Original Records of Sufferings" MSS., at Devonshire House, there are two or three references to a Nicholas Hooke. From one dated "2th month [16]82," and signed by Richard Kirton, we learn, "Nicholas Hooke impropriator of Kinsington hath exhibited a bill in Chancery against us both, and wee heare he Intends to bring it to a Sequestration." In 1686, "Nicholas Hooks, Impropiator," is again mentioned. I do not find his name in Besse's *Coll. Suff.*

As his decease occurred in 1681, he must have entered Friends' service in about 1657, at the age of twenty-seven. The first reference to him that I have found in any official minutes occurs in the "Six Weeks Meeting" (Business Committee of London and Middlesex Quarterly Meeting) of 8mo., 1671, not long after the commencement of the records of this Meeting. On the 16th of 12mo., 1674/5, this Meeting decides "that Ellis Hooks be desired to attend this Meeting for y^e future to keep this Book & that he draw out Copies of what Concerns the Monthly Meetings, Two Weeks Meeting [the oldest meeting for discipline in London, largely occupied with passing persons for marriage], & Meeting of Twelve [a finance committee of London Friends] respectively, & to send it to them." He was appointed by the "Morning Meeting of Ministers," in 1673, to "attend every second Day to write things then agreed upon in a book," and he signs the first recorded minute of the Meeting for Sufferings, 8mo., 1675.

But as early as 1660 we find from a letter to George Fox that he is at work collecting records of Friends' sufferings out of the different counties, and he inquires of him "whether they shd be printed or wrote in a great book now I am not soe much employed but yt I may setle to write them, or if thou thinkst Tho. Forster may doe them, who I beleive would doe them better." Other letters on the same subject follow, the result being the two bulky volumes of *Sufferings* in E. H.'s handwriting, preserved at Devonshire House, the first of a series of 44 volumes of records of sufferings. This must have been an immense work, and it is a standing testimony to E. H.'s zeal and diligence. The two volumes contain about 1,300 pages, measuring 18 inches by 14 inches, and are bound in full calf.

Ellis's letters, mostly addressed to Margaret Fell (Fox), a number of which are preserved in the Society's archives,⁴ give a vivid insight into his continuous labours for Friends.

In these letters he also sends information of events happening in the public world of London, which must have

⁴ D, Swarthmore MSS, and A, R, B, MSS., etc. I have copied the letters in the Swarthmore MSS. from the transcription beautifully made by Emily Jermyn in 1866-1869, as it is undesirable to finger the originals more than is absolutely necessary. The best known of E. H.'s letters is the one dated 16th of 11mo., 1669, which gives an account of Friend Carver, who carried King Charles on his back during the escape of the latter, to France;

greatly interested his correspondent in the far north. Further sufferings were from time to time drawn up by our worthy clerk, and given to the press for publication, but he found it difficult to execute this work as rapidly as desired. George Whitehead writes in 1664, "Since I came to this City, I have been somewhat troubled that the books of sufferings were not delivered sooner. How E. H. ordered the business I know not. . . . Yesterday I went up and down a great part of the day about getting them delivered. This morning women are to deliver them."

In 1672 we read of heavy work connected with arrangements for obtaining King Charles's "Pardon"⁵ for nearly 500 Friends then languishing in gaol. G. Whitehead was the moving spirit, but upon our friend Ellis came the brunt of the business. He describes it in a letter to M. Fox as "such a troublesome business to go through as I have not mett wth the like." In this same year, in a letter to M. F., we read, with a feeling of relief, that "Friends did at the Quarterly Meeting take into Consideration my paines and care in ye service of truth and are willing to allow me a man to assist, wch is some encouragement to me, for wch I cannot but bless the Lord, and I hope through the Lord's assistance to performe my office in faithfullness to the end." The more we read of this good man the more we feel sure that his hope was realised. Such help seems to have continued to the end, as "Ellis his Man" is referred to in the minutes of the Meeting for Sufferings down to 1681.⁶

For his multifarious and onerous duties Ellis Hookes was paid £50 per annum. Francis Bugg tells us this in a passage in his *Picture of Quakerism*, to be referred to in connection with succeeding Clerks. His office was "The Chamber," perhaps at the Bull and Mouth in the earliest days and later at White Hart Court. "Ellis his Chamber" was often the meeting place of committees and other small gatherings.

In addition to his public work he was of great assistance to Friends in financial and literary matters. He writes to George Fox, under date 1669, of the death of Joseph Fuce, and adds, "He hath left thee a Legacy of fifty pounds. I shall forbeare to give thee an account of my stewardshipp

⁵ D. Lower Strong Room.

⁶ Ellis's "Man" may have been Joseph Miles, who sends to Luke Howard on the 24th of 10th month, 1681, a document described as the "last Epistle of my decd. Mr."

at present, hoping to see thee heere ere long. Only I paid fifty pounds to Gerrard [Roberts] soon after thee wentst away, it being by thy desire towards a pte of that new shipp, but a sixteenth pte amounts to soe much yt thee and I cannot reach it soe I think to dispose of mine some other way and Gerrard *must satisfie thee for the use of thy money.*" He is also useful to Margaret Fox in purchasing books for her and in other ways.

HIS SHARE IN SUFFERINGS.

The more private nature of his occupation would probably shield our friend Ellis from much of the fierce persecution which raged around the more public preachers of Quakerism, but it was meet that he who first collected the records of suffering should himself feel something of its edge. Besse tells us (in the earliest mention of Ellis I have found other than the record of ill-treatment already given), that he and others were pulled by force out of a Meeting at Westminster in "February, 1659," and he himself knocked down and dragged about, and that during the Lord Mayoralty of the noted persecutor Richard Brown, in 1660-61, he, with many others, was imprisoned in Newgate gaol. In his Preface to the works of Samuel Fisher he briefly refers to an imprisonment in "the Compter in Wood Street," where he and nine others "were for some time put into a little hole, into wh. we went with a ladder where was not Room for all the Company to lye down at once."

HIS PUBLISHED WRITINGS.

The published literary work of E. Hookes is mainly of an historical character, and his object seems to have been to gather, from all past time, samples of constancy under persecution, and to publish the results of his inquiries "for general service" in his own day. He first issued *The Spirit of Christ and . . . of the Apostles and . . . Martyrs . . . which beareth Testimony against Swearing and Oaths*, 1661. This was enlarged and re-issued later. The results of his further study of the past were given to the world in his *Spirit of the Martyrs Revived*, a work of over 350 folio pages, published before 1682, and several times reprinted. With George Fox's assistance, E. H. issued in 1667 *The Arraignment of Popery*, dealing likewise with the history and persecutions of the Church. This also passed through several editions. These two Friends also wrote *A Primer and Catechism*

*for Children,*⁷ and *An Instruction for Right Spelling.* From our knowledge of the vagaries of George's own spelling, we may well believe that the services of his Friend, Ellis, were desirable and valuable! Into the mazes of controversial literature our author does not appear to have ventured far, for even Francis Bugg writes, "Ellis Hooks was a stranger to me," but the issue of such "abusive and sordid pamphlets" as *The Monstrous Eating Quaker*, *The Quaker turned Jew*, and *The Quaker and his Maid*, which were cried up and down the City, stirred him too deeply for silence, and he issued a refutation, in broadside form, with an appeal to the magistrates to put a stop, in the interests of public morals, to these libels. He also published *A Testimony against "The Spirit of the Hat,"* and against another scurrilous book, which opposed authority in the Church, though I do not find that he is referred to among many Friends mentioned in these books. Amid numerous other pressing duties, Ellis Hookes found time and strength to edit Edward Burrough's works in 1672,⁸ Wm. Smith's and Jas. Parnel's in 1675, Francis Howgill's in 1676, Samuel Fisher's in 1679 and Stephen Smith's in 1679, although he had previously, in 1671, informed Margaret Fox that he had "left off all imployment in printing of books, by reason of weaknes." These six volumes represent about 3200 pages in folio 500 pages in quarto and 400 pages in octavo.

HIS PERSONALITY AND PRIVATE LIFE.

His life may be summed up in the words used of him, "A publique Servent to Freinds." We read little of him beside his work in this capacity. He does not appear to have been a preacher in the gatherings of early Friends, and there is no notice of him among the memoirs in *Piety Promoted*.

He writes warmly yet respectfully to George Fox on business matters, such expressions occurring as "If thou thinkst fitt," "It may bee as thee orders." The various Meetings he served as clerk were not slow to remind him of

⁷ Of this book Ellis writes to G. Fox, "It is well liked by everybody that sees it." Wm. Rogers says in Part VII. of his *Christian Quaker* that he knows a Friend who can prove "that the manuscript of the Primmer was sold for thirty pound, 'tis reputed to contain but two or three sheets." It really contained six sheets. All Ellis's books are in D.

⁸ The author of *Saul's Errand to Damascus* says that "E. Burrough's Works were shov'd into the world by G. Fox, G. Whitehead, Josiah Cole, and Francis Howgill."

his position and duties. The "Meeting of Twelve" under date 1679, after his twenty-two years of service, minutes its decision that "Ellis Hookes doe give an account what work and service he doth once every quarter to this Meeting in wrighting, that it may appear whether his work deserves his yearly Sallary, and before he hath his last qrs. bill pd to shew cause why he chargeth," etc. Friends were exact and exacting, and having to act as clerk to several separate bodies, must have made him a man of many masters.

Francis Howgill, writing to him from Appleby, in 1664, says, "Though some slight thee, heed not that, but do what thou can and be diligent." Wm. Rogers in his book against G. Fox and others, writes disparagingly of "the testimony of Ellis Hooks (a Clark for his yearly Sallary.)"

There is only one incidental reference to Ellis in George Fox's *Journal*, though we know from the correspondence with Margaret Fell that he travelled with G. F. in Hampshire in 7mo., 1668.⁹ I have not found any reference to him in the memoirs of Edward Burrough or Francis Howgill, although Ellis must have been very serviceable to them in a business capacity. He seems to have been of an humble, retiring disposition, accounting it his "greatest honour to serve the Lord and his Servants."¹⁰

We do not read of any wife or family, and it is doubtful whether he was ever a householder, though in his will he leaves £2 to his "old servant, Katherine Andrews." This

⁹ The date of the original letter in which this fact is noted seems to me to be clearly 1668, though the letter is endorsed in G. Fox's own writing, 1664, and this latter date has been attached to the letter in transcription in the place of the former. G. F. was in close confinement in Lancaster Castle in 1664, while we know from his *Journal*, that he was in Hampshire in 1668. He does not refer, however, to E. Hookes as a travelling companion.

¹⁰ The Preface to Burrough's *Tender Salutation*, 1661, from which these words are taken, is worth quoting in full, as a sample of the spirit in which the author undertook his work:—

"Friends,

"This following Epistle being committed to me, I have found it convenient to disperse it on this wise to the Churches of Christ, for whose service chiefly it hath been written as I perceive; and this being a time, wherein each Friend in God ought to serve another, and to be a strength and encouragement one towards another in the Wayes of God, and therefore according to my duty, wherein I stand bound to the Lord and his Servants, I have diligently endeavoured your benefit and edification in sending this unto you, who accounts it my greatest honour to serve the Lord and his Servants."

ELLIS HOOKES."

will informs us that his home was with "Anne Travers, of Southwark, widdow, at who's house I have lodged these twenty years, and for her tenderness and care over me, being a weake man, I am greatly engaged." In his correspondence with Margaret Fox, he often refers to domestic events in the household of which he formed a member, with sympathetic interest, and not at all in the spirit of the proverbial "crusty old bachelor." At various periods his address is also given at other Friends' houses, such as at "Edward Man's, Without Bishopsgate," and at "John Staple's, near the Three Cups in Aldersgate," also at "3 Kings Court, in Lumbar Street."

His letters breathe a beautiful spirit of meekness and of trust in his divine Sustainer. On the 27th of 3mo., 1670, he writes, "I have the most cause of any man in ye world to remember the Lords Love to me, because I have p'taken of so many mercyes both inwardly and outwardly, and I am bound to Magnifie and serve him for ever, and my heart is every day engaged more and more unto him, and the more I taist the more I desire of his Love and Kindnesse." His letters also contain many expressions of warm attachment to George and Margaret Fox.

HIS DECLINING HEALTH AND HIS DECEASE.

I do not gather that E. Hookes was ever very strong. We have already noticed a reference to much suffering in his head ; and his constant and close attention to business, especially during such trying times as the years of the Plague and Fire, must have made inroads upon his limited store of strength. In 9mo., 1665, at the time of the Plague, he writes to Margaret Fell, "Anne Travers deare love is to thee there 3 been [? there have been three] buryed out of our ffamily in a Months time, and her child has had the distemper but is recovered againe. Deare Margt, I have been preserved well, but soe as a brand is pluckt out of the fire soe has the Lord delivered me for I have often laid downe my head in sorrow and rose as I went to bed, and not slept a wink for the groanes of them yt lay a dyeing, and every morning I counted it a great mercy that the Lord gave me another day, and I was made a strength and a help to poore Anne." In 1671, when only a little over 40, he writes, "My tryalls are many, and exercises, and my bodily weaknes is a great exercise to me," and succeeding letters also refer to ill

health and to troubles from which he hopes, however, to be set at liberty before long.

The following beautiful letter was addressed to Friends of the London district on the 27th of 8mo., 1681, very shortly before his death at a comparatively early age. It is copied from an original sent to Ratcliff Friends, now in possession of Ratcliff and Barking Monthly Meeting. I find that the author also sent his letter to Friends in Kent.

DEAR FRIENDS,

I have near finished my Course in this World In ye blessed ffaith of our Lord Jesus Christ, according to my Measure, But before my Departure, My Dear ffrinds, Bretheren & Sisters, of ye Men's & Women's Meetings in London, I have a short Testimony in ye openings of ye father's Love wch flows in my Heart, at this Time Towards you. Oh my dear ffrinds, whose blessed Order in your Men's & Women's Meetings I have been a Wittnes to, from the Beginning and my Soul has been greatly Comforted many a Time To behold ye many Great services you have done for ye Lord & his People ffor ye wch the Lord hath greatly blessed you, and Encreased your strength in him.

And now dear Friends, we have knowne God to be a Pure God yt Loves Justice & Truth in the Inward Parts, And to see it Executed Outwardly alsoe. And my Soul's desire is, & it is my belief alsoe That True Justice and Judgment shall be sett up without respect of Persons among you. I am One of the Poorest & least amongst you, yet through ye Lord's Love have Obtained Mercy, and now my dear Friends, as Concerning those That have set themselves in ye Serpent's Spirit to seek to hinder this your Glorious Work & service My believe is the same with you yt God will scatter ye Chaffe amongst them ; but where there are any that Retaine Sincerity (amongst them) They will be Restored & ye Rest will be burnt up as Chaffe.

Thus with my Dear Love in ye Lord Jesus once more Recommended unto you all

Remaine your Dear Brother in the Blessed Truth,

ELLIS HOOKES;

Despite his many physical drawbacks our Friend continued in his beloved service till very near his end. He appears to have attended the Meeting for Sufferings for the last time on the 30th of 7mo., 1681, but he is referred to on the 28th of the next month as still acting for the Meeting. He died on the 12th of 9mo., 1681, at the early age of 50 years, of consumption, and was buried on the 15th, at Chequer Alley [Bunhill Fields], his remains being carried thither from Devonshire House. On the 16th of 11mo., the "Meeting of Twelve" paid to Henry Snooke " $\frac{1}{2}$ a quarter's wages

ffor Ellis Hookes and for $\frac{1}{4}$ year's Chamber rent due 25th, Romo. last."

E. H.'s will was proved the 3rd December, 1681, by oath [?] of Anne Travers, the executrix. He is described as of Newington Butts, Scrivener. He leaves various sums of money to Francis Camfield, James Claypoole, William Shewen, Henry Snooke, and James Parke, also to relations previously mentioned, to the poor of Odiham, etc., Anne Travers being his residuary legatee.

[BIBLIOGRAPHY.—The only article on Ellis Hookes that I have seen appeared in *The British Friend*, of 1860. I am glad to have done something more to revive the memory of a good man, whose value, I fear, has been overlooked by successive generations of Friends.]

NORMAN PENNEY.

The Case of William Gibson.¹

In an historical survey of the relations of the Society of Friends in various periods with the ministry exercised in its meetings and those who have exercised it, the case of William Gibson, early in the 18th century, with the successive regulations which arose from it, comes into prominent view, and may be studied by the aid of various pamphlets issued at the time.²

William Gibson appears to have been the son of William and Elizabeth Gibson of Bull and Mouth Street, London, and if so was born in London, 30th of 11 mo., 1674.³ William Gibson (primus) was a Lancashire man in early life,

¹ Written in view of the Conference on the Ministry to be held in York this month, to which a document, containing a slight reference to William Gibson, will be presented.

² *A Little Switch for the Old Snake*, n.d.; *Saul's Errand to Damascus, or the Quakers turn'd Persecutors*, 1728; *Birds of a Feather, or a Wheedling Dialouge*, etc., n.d.; *A Vindication of the Quakers*, n.d.; *A Rod for the Author of the Little Switch*, n.d.; etc.—(D. 334.1—9). We do not know of any pamphlets on the controversy written by Friends, although Friends' actions in the matter were vindicated by several writers.

³ Joseph Smith (*Cat. of Fds.' Bks.*, i, 842) is not aware of any relationship between the two William Gibsons, but the Friends' Registers seem to us to make the above relationship clear. This is confirmed by reference to Beck and Ball's *London Friends' Meetings*, p. 79. See also *Saul's Errand*, p. 15, and *A Rod*, p. 7; this last pamphlet states that the second Wm. Gibson "was born a Quaker," p. 6.

Mectley
Afternoon
John Gossell

100

First Day

四〇二

July 24 1911

W. Willard Gibbs

Evening George Chaffey
: house. Elmwood Haven.

Greece = Ελλάς Ἑλλάς
= Street = οδός

Chitwood
John G.

Watcliff - Norfolk County

Melting.
Afternoon —
Banking
Rabbit Hillings
Nicho Davis
Chas. Wood.
John Gopell

Larrest Scot
John Baker

Debt for
Thomas Story
and Sarah

John H. Smith
John Hancock

W. C. L.

Albuns
Bachus
Gadot
Vichy
Chauvigny

— 110 —

Debtors

Flamenville
Yankee Harbor

200

but settled in London about 1670. He was an able minister and in good esteem among his brethren. He died in 1684, at the age of 55 years, and it is said that more than a thousand Friends followed his remains from Lombard Street to the Friends' Burial Ground, Bunhill Fields.⁴

In 1699, William Gibson (secundus) was in business as a mercer, occupying, with Peter Collinson,⁵ a haberdasher, part of a house in Gracechurch Street. Some disagreement arose between these two Friends, which was reported to the Bull and Mouth Monthly Meeting. The decision of that body was evidently against William Gibson,⁶ for he appealed to the Quarterly Meeting of London and Middlesex in 1706, whose decision was that the judgment of his Monthly Meeting against him should be withdrawn, but that the book⁷ he had printed should be called in and suppressed. This was eventually agreed to by all parties concerned.

Although his Quarterly Meeting granted him a certificate, in 1713, to travel as a minister, it is clear that some dissatisfaction with him and his ministry was becoming apparent.⁸ In 1723 the Morning Meeting of Ministers objected to his putting his name into the Book of Ministering Friends,⁹ which action caused him to appeal to the Quarterly Meeting and Yearly Meeting, on the ground that

⁴ Beck and Ball, as above, p. 154.

⁵ Believed to be the father of Peter Collinson, F.R.S., the noted botanist.

⁶ The minute books of the Bull and Mouth Monthly Meeting, and many other valuable documents, were burnt in the fire which destroyed the Gracechurch Street Meeting-house on 1st day, the 9th of 9th mo., 1821.

⁷ Entitled *Bigotry and Partiality Ruinous and Destructive to Pure Religion*, etc., 1705. The copy at Devonshire House (D. 334.9) has the following, written at the foot of the title page, "To be had by none but Friends."

⁸ A *Vindication*, published about 1728, says (p. 8) "for many Years, not less than twelve."

⁹ Turning to these Books, preserved in D., we find the first entry of his name, in bold characters, on the 27th of 11 mo., 1722, in the space for the names of Friends intending to visit Kingston Meeting. The name reappears at intervals, sometimes re-written after having been crossed out; and here and there Wm. Gibson has added remarks of various kinds, some in bad taste, which quite disfigure Benjamin Bealing's otherwise neatly written book. A portion of a page of one of these Books, is here reproduced. For further particulars of these Books of Ministering Friends see *The Friends' Quarterly Examiner*, 1897, pp. 254—9, *The Friend* (London), 1901, pp. 442, 719.

the minute of the Morning Meeting implied his "disownment as a minister." This the Morning Meeting denied, and the Yearly Meeting of 1723 decided that "the Sole Right to disown any Minister or other Person belongs to Monthly, Quarterly, Halfe Yearly, or Yearly Meetings, and that no person's name, from and after the 8th day of the 7th mo., be entered in the Morning Meeting Book of Ministering Friends¹⁰ as a minister, till he or she produces a Certificate from the Monthly or Quarterly Meeting to which he or she shall belong." It is evident that in the right to place his name in the Book of Ministering Friends, we have the "acknowledgment" of a minister in an early form.

William Gibson appears to have given much trouble to Friends both by the manner and the matter of his preaching. His sermons were very strange, if we may correctly judge from the specimen of one given at Gracechurch Street on "Sunday, May 14, 1727," and recorded by Elias Bockett.¹¹ On this occasion "a great multitude of other persons besides *Quakers*"¹² attended the meeting in anticipation of hearing the strange preacher. As soon as William Gibson commenced, a Friend present stood up and said, "Friends, this Man is Disowned by us; we have no Unity with him or his Ministry."¹² On another occasion he was taken out of the meeting by constables, who kept him moving from place to place till the meeting concluded. But on his refusal then to go home he was imprisoned for some thirty hours.¹³ He was also prosecuted as a rioter at the King's Bench, but was acquitted.

The Gibson case, becoming notorious, drew public attention to the claim of Friends that their ministry was exercised by divine appointment and authority, and the result was the issue of several pamphlets challenging this assertion, and containing statements to prove the contrary, such as the case of a woman who, "at a burial at Horselydown Meeting stood up, making an Oration of neither Head or Tail, of the Angel and the Ass, till a Man, a Friend Preacher contradicted her, bidding her be silent, for she knew not what Spirit she was of; but she answered him, 'Be Thou

¹⁰ Wm. Gibson's name appears in this book, on the last opportunity for inserting it before the new rule came into effect!

¹¹ *Punchinello's Sermon* (D. 308.6).

¹² *A Vindication*, pp. 10, 11.

¹³ *A Little Switch*, p. 19.

silent, for thou knowest not what Spirit thou art of !' Pray who is to be Judge in this Case ? Was the Woman moved to talk Nonsense ? No, no."¹⁴ The advice to "beware of laying stress on the authority of your ministry"¹⁵ is still needed.

Other causes, however, than unsound doctrine entered into the controversy between W. Gibson and the Friends of his day. He was charged also with immorality, and underwent examination and imprisonment several times.

His Monthly Meeting seems to have acted in a very considerate manner towards him, frequently deputing Friends to visit him, but the Meeting in 1 mo. 1725/6, felt concerned to declare that they have no unity with William Gibson as a minister because to them his ministry carrys no evidence of its arising from a Gospel spirit, but it appears rather to be from a wild unruly inclination of his own to sport himself in the handling of sacred things deceitfully, and to gratify his own private resentments, by smiting at particular persons and things in such unseemly terms and turns as shew the vanity of his mind and therein how unlike he is to a minister of Christ—and therefore disprov'd of as such by this Meeting.¹⁶

It is evident from the Quarterly Meeting minutes that the Monthly Meeting proceeded further, in 1727, and disowned its turbulent member, and its decision was upheld by the Quarterly Meeting. But for some time after, he troubled the meetings of the Society, though he had a preaching place of his own, at Plasterers' Hall, "where the most despicable Wretches of the Town are his chief Followers."¹⁷

Reference may here be made to an undated document¹⁸ which shows the kindness of Friends through all this sad time :—

Whereas it hath been represented that W. G. is Reduced to such Miserable Low Circumstances as to be unable to Pay 2s. 6d. in ye £ to his Crs, who have Agreed to Accept the same in full, Without being Drove to the Necessity of selling his houshold Goods, and although heretofore

¹⁴*Saul's Errand*, p. 8.

¹⁵Advice to Ministers in Friends' *Book of Christian Discipline*.

¹⁶From an early copy of the minute, recently added to D. (John Thompson MSS. 258). This and a few other papers respecting the Bull and Mouth Monthly Meeting, in D., are very valuable seeing the original minutes were destroyed.

¹⁷ *Sermon preach'd by William Gibson at Plasterers-Hall, on Sunday the 1st of October, 1727.* (p. 8.) (D. 334-5)

¹⁸ D. John Thompson MSS. 262c.

his Conduct hath been very Disagreeable to Freinds in Generall, Yett in as much as he hath of late been very Quiet and peacable Towards them, and in hopes he will Continue so for ye Future Several Freinds in Com-miseration of his Present Distress have agreed to contribute towards his Relief as Follows:—

Thomas Cox	...	..	7	7	0	John Baker	...	..	I	I	O
John Freame	...	..	5	5	0	Richd. Pike	..	..	I	I	O
Humphry Hill	...	..	2	2	0	Joseph ffreame	...	..	4	4	O
Joshua Gee	...	..	2	2	0	John Bell	..	..	I	I	O
Richd. How	..	..	5	5	0	Tho : Plumsted	..	..	I	I	O
Daniell Phillips	..	..	2	2	0	Wm. Marks	..	..	I	I	O
Jeremiah Harman	..	..	7	7	0	Daniell Vanderwall	..	..	I	I	O
Anto. Neat	..	..	2	2	0	John Hudson	..	..	I	I	O
Davd. Barclay	..	..	2	2	0	Tho : Gould, junr. ¹⁹	..	..	4	4	O
Josh. Grove	..	..	7	7	0	James Larkes	..	..	I	I	O
A particular frd.	..	..	5	5	0				I	I	O

According to our Registers, William Gibson died of consumption on the 20th of 9 mo., 1734, aged 59, and was buried in Friends' Burial Ground, Bunhill Fields.

Of William Gibson (*tertius*), we know but little. He was born on the 31st of 5 mo., 1712. He entered warmly into the controversy, in support of his father, and wrote *A Little Switch for the Old Snake . . . being the Son's Vindication of his Father, in Opposition to Joseph Wyeth and his Abettors*, etc. The reply to this pamphlet, *A Rod for the Author of the Little Switch*, printed in 1728, refers to him thus (pp. 13-15):—

A young Lad about sixteen Years of Age . . . Is it not enough for the Father to have thus exposed himself to Ruin or Contempt, but must he introduce his Son to the same Fate? It would have become him better to have subjected him to good Discipline while tender, than to let him thus fly not only in the Father's Face, but a whole Body of People, whose Garb or Dress and Language he is distinguished by. . . Had his Father been at Home in his Study, and less at the Taverns, the Father had not been the Subject of the Son's Satir, nor the *Quakers* his Poetry, nor both the Jest of the Publick.

Here he disappears from sight, and an episode sad and little known, but not without its bearings on the subsequent history of the Society of Friends, comes to an end.

EDITORS.

¹⁹ Probably father of Thomas Gould, who was clerk to the Society, 1773 to 1783 (see p. 12).

Two Quotations in the London Yearly Meeting's Epistle, 1903.

1. *Seeing too much for denial, and too little for assurance, I am in a piteous plight.*—PASCAL.

Blaise Pascal was born in the Auvergne, France, in 1623. He early exhibited very considerable talent, and became as years went on a great mathematician and philosopher. He allied himself with the followers of Jansenius, a sect of much piety and earnest purpose, and was frequently resident at Port Royal, the head-quarters of Jansenism, but his exact position with regard to religion has been the subject of much dispute. The quotation in the Epistle, given thus in the original—"Mais, voyant trop pour nier et trop peu pour m'assurer, je suis dans un état à plaindre," is from Pascal's *Pensées*,² a collection of fragments from his pen, issued eight years after his death in 1662.

2. *Christ crucified is the library which triumphant souls will be studying in to all eternity.* STILLINGFLEET.

Edward Stillingfleet was born in Dorsetshire, 1635, and after a college course in Cambridge, he received the living of Sutton, Bedfordshire. Here, in 1662, he wrote his *Origines Sacrae* in defence of the divine authority of the Scriptures. This learned treatise, from which the above quotation is taken, went through several editions, and may still be obtained. Stillingfleet became Archdeacon of London, Dean of St. Paul's, and finally, at the Restoration in 1689, Bishop of Worcester. He died in 1699.

When Dean of St. Paul's, in the year 1680, he preached a Sermon at Guildhall Chapel, entitled *The Mischief of Separation*,³ in which he urges the need of union against a

¹ For 223 years in unbroken succession these Epistles of loving greeting and counsel have been sent down from London Yearly Meeting to its members in Great Britain and elsewhere.

² See *Les Pensées de Blaise Pascal*, par M. Léon Brunschvicg, 2me. édition, revue, Hachette et Cie. 1900, section iii, 229, page 433. English editions of these *Thoughts* may be obtained, as also readable lives of their author.

³ D. 7.1.

common danger. He intreats his hearers and readers, even if "not yet ripe for so great a mercy as perfect union," at least "not to condemn others for that which themselves have practised and think to be lawful in their own cases." In proof of this statement the author cites the case of the persecutions of Anabaptists and Quakers in New England, and adds as a further proof, "Nay, even these [Quakers], notwithstanding the single Independency of every man's light within, have found it necessary to make rules and orders among themselves to govern their Societies, to which they expect a uniform obedience, and allow no liberty out of the power and the truth as they love to speak" (pp. 55-6).⁴ He refers to *The Spirit of the Hat* (p. 12) in confirmation of this. Echoes of the current Quaker controversy between the opponents of law and order and George Fox and his friends had evidently reached the Deanery.

It is an interesting fact, and an evidence of an improved condition of things, that an author who finds a place in Joseph Smith's *Bibliotheca Anti=Quakeriana* should be quoted with approval in a Yearly Meeting's Epistle.

EDITORS.

The Quaker Family of Owen.

This family of Owen, of Manchester, Stockport, Seven-oaks, Coulsdon, Reigate, London, etc., deduces its descent from Hwfa ap Cynddelw, Lord of Llys Llifon, in Anglesey, contemporary with Owen Gwynedd, Prince of North Wales, to whom he was steward. This Hwfa was living circa 1150. The Owens of Orielton, baronets, are the present representatives; their arms which are "Gules, a chevron, between three lions rampant, or," and the crest, "a lion rampant," are those borne apparently by the Quaker family of which we treat, the crest at any rate appearing on old family plate.

One Thomas Owyne mar. at the parish church (now the Cathedral), Manchester, 2 May, 1601, Elizabeth Shelmerdyne, and there are earlier entries of the family spelt Awyne in 1578, etc.

Thomas Owen, of Manchester, perhaps son of the above Thomas and Elizabeth Owyne, mar. before 1628 Elizabeth

⁴ In the copy of the Tract in D Morris Birkbeck describes the statement, in a pencil note, as "a false surmise."

(Illingworth ?). The entry of this marriage is not forthcoming, but in the will of Thomas Illingworth, of Manchester, Chapman, 1638/9, whose wife was Margaret Goodyear, he names his sister Elizabeth Owen, widow, to whom he bequeaths "one Phillip and Cheaney Gowne" (sic). There are other evidences also which appear to identify Elizabeth (Illingworth ?) Owen. Thomas and Elizabeth Owen had issue (1) Nathaniel Owen, later of Sevenoaks, bapt. 15 Feb., 1628; (2) Nathan, bap. 9 June, 1631; (3) Jeremye (1), bap. 2 Feb., 1633, bur. 28 Nov.; (4) Jeremiah (2), born circa 1636 of Heaton Norris and Stockport; (5) Rachel, who mar. John Abraham of Manchester.¹

Thomas Owen, the father of these five children, appears to have died before 1638, but we are unable to find his will. Of his widow, Elizabeth Owen, we have more information.

Amongst the Manchester Court Leet Records we find under date 5 May, 1641, "Whereas wee of the Jury doe find a dekay in the fence betwixt Elizabeth Owen and William Bowker," etc., "the said E. O. ought to make the said fence," etc., "att or before the first of June next, sub pena xiijs. iiijd." There is another entry of 1648, relating to "Widow Owen," but query if the same person.

Elizabeth Owen joined the Society of Friends as early as 1660, for on the 20th of January this year, she, who was then aged about 70, John Abraham, Isaac Mosse, Jonathan Bradshaw, and five others, "were taken out of their Meeting at Manchester, and by order of one Justice detained till the next day, when upon refusing to swear, they were committed to prison."² On the 19 Feb., 1664/5, Elizabeth Owen, "widow, John Abraham's wife's mother," died, aged about 74 (having been born circa 1590), and was bur. in F. B. G., Mobberley, Cheshire, two days later.

This ancient Quaker burial ground was purchased in 1669 for £3, the first recorded interment taking place in 1656, the last in 1848. Mobberley is two miles N. E. of Knuts-

¹ It should be stated that in the register, the Christian name of Thomas Owen's wife is not given, and there is no actual proof that she was his wife and the mother of his children, but the circumstantial evidence leaves no doubt in our mind as to this, and also that Thomas Owen was father to Rachel Abraham. The baptisms of Nathaniel in 1628, and Nathan in 1631, look as if the eldest son had died, but as Nathaniel Owen, later of Sevenoaks, died in 1705, aged 78, it seems evident that he is identical with the Nathaniel bapt. 1628, and moreover Nathan has a different signification. The baptism of Jeremy or Jeremiah (2) is also wanting.

² Besse's *Sufferings of the Quakers*, 1753, i. 308.

ford, and the burial ground, which is situated on the crest of a ridge, is walled in with heavy stones. Upon a small stone are the initials D. A. and the date 1659, and grave-stones bear the following inscriptions, "Here lyeth the Body of our deare Brother Edward Hulme, 1661," and again "our dear Mother Joane Hulme, 1662"; other stones bear the dates of 1668, 1680, and 1682.

Before giving some account of Nathaniel Owen of Seven-oaks (presumably eldest son of the above Elizabeth Owen), and his descendants, we must again allude to her son Jeremiah (2) and her daughter Rachel.

Jeremiah Owen is named in a list of the inhabitants of Manchester in 1659, and is fined 4d. for not attending the Court Leet, as an out-Burgess (*i.e.*, a non-resident property owner). He joined the Society of Friends, like his mother, and resided at Heaton Norris, co. Lancaster, on the Mersey, which separates it from Stockport, of which town it is a suburb. He mar. at Ann Shield's house at the latter town, 11 Oct. 1663, Elizabeth Ashton, of a Lancashire family which suffered great persecution as Quakers, 1660 to 1674, etc.

The original Register of the marriage is as follows:—

1663. Jeremiah Owen of Eaton Norris in Lancashire tooke to Wife Elizabeth Ashton of Stockport in Cheshire, Widowe, upon the ijth day of the eighth Month [not 11th day as in the digest of Friends' Registers], in the meeting of Stockport, before many Friends, who had unity with itt, To Witt, their marriage. He was about 27 years ould, and she was about 36 years ould when the[y] were married.

Jeremiah Owen, who is described as a Dutch-loom weaver on his marriage, was also a baker, for in 1683, "Jeremiah Owen, Baker [then] of Stockport," for his conscientious absence from the National worship, "had bread taken from him, which was offered to be given to the Poor of the Town, but they refused it, saying they would rather starve than take it. So it was restored to the Owner."³ We find also that "At a Manchester Court Leete held October, 1682, the Jury presented Jeremiah Owen, a Common Baker, for exposing one 6d. loaf of bread, 6 ounces too light, and he was amerced in the sum of 1s. iiid. for the same." Other bakers however were fined for bread weighing from 16 to 24 ounces too light, so that we may reasonably assume that Jeremiah was at least honest in his intentions, and it

³ Besse, as above, i. 111.

is not unlikely his Quaker principles were responsible for the fine.

In an epistle "ffrom our generall women's meeting at Coppull in Lanckshier [3 miles S. of Chorley] ye 20th of ye 4 month, 1677," which is signed by Margaret Fox, Sarah ffell, Barbary Saterthat, and Susan, Rachel, Sarah (senior) and Alice ffell, amongst those present were "ffrom Cheshier 2 Friends" one of whom was Elizabeth Owen (wife of Jeremiah).

Jeremiah and Elizabeth (Ashton) Owen had one son Jobe, born 1666, and two daughters, of whom Sarah, born 1664, mar. 1697 at Tabitha Andrew's house, Stockport, Daniel Bradbury of Hartington. Jeremiah Owen was bur. at Mobberley, 12 Nov., 1684, aged about 48.

At a Manchester Court Leet held 5 May, 1685, the Jury found that the heir of Jeremy Owen suffered "a hedge on the side of his garden on the back-side of his house in the Milne-gate unhabited to lie downe to the prejudice of the neighbourhood," and the said heir was ordered to make a sufficient fence before the 24th June next, under a penalty of 6s. 8d. It is not unlikely that the above-said house was formerly the residence of Elizabeth Owen, the mother of Jeremiah.

Elizabeth (Ashton) Owen, of Stockport, widow, died 1688, aged about 61, when her will was proved at Chester, the personality being under £40.

Job Owen, above-said, son of Jeremiah and Elizabeth, was born according to both Friends' and Manchester (parish church) registers, 10 April, 1666, and singularly for a Friend, was bapt. 8 May. He settled at Manchester as a chapman (*i.e.* a merchant or dealer). He mar. before 1690, in which year he is mentioned in the Manchester Poll Book as follows, "In the Hanging Ditch, Job. Owen and wife, maid, and man, assessed at 4s." By his wife Ellen, he had (1) Jeremiah born and bapt. 1690, and was bur. at Manchester parish church, as of "Bank Tope" 1721, aged 31. (2) John, born and died 1691/2. (3) Nathaniel, born and bapt. 1693, bur. at Manchester parish church, as of Stockport, 1715, aged 22. Job Owen was bur. there 11 Feb., 1697, the administration with inventory of his effects at Chester that year. It is evident that his wife was not a Friend, as two at least of his children were bapt., as he was also himself, although his three children were all registered amongst Friends; his burial however is not recorded in Friends' Registers.

Of Rachel Owen, sister to Jeremiah, we find no entries of either birth, baptism or marriage, but the entry in Friends' Register at the time of her mother, Elizabeth Owen's, death expressly states that the latter was "John Abraham's wife's mother," and John Abraham's intimacy with Nathaniel Owen of Sevenoaks, which we shall notice later, is another link in the chain of evidence. Rachel Owen, who was born probably about 1630, mar. circa 1654, John Abraham of Manchester, son of Richard Abraham of Warrington, merchant, then called grocer (*i.e.*, a dealer in gross). John Abraham was bap. at Warrington, 17 May, 1629. He early joined the Society of Friends, was a sufferer for his principles in 1660, 1661, and 1675, was an eminent and greatly beloved Minister in the Society, and one of the founders of Manchester Meeting. He died at his country residence, Etchells, near Stockport, 28 June, 1681, and was bur. in F. B. G., Deansgate, Manchester. His wife, Rachel, remained a member of the Established Church to the time of her death, and was bur. in the parish church, Manchester, 5th May, 1685, as "Rachell, Widowe of Mr. John Abraham."

Daniel Abraham (son of John and Rachel Abraham), who was born 1st September, 1662, and died at Swarthmore Hall, 25th December, 1731, aged 79, mar. 7th March, 1682, Rachel Fell, sixth daughter of Judge and Margaret Fell, of Swarthmore Hall (the latter being afterwards wife of George Fox, founder of the Society of Friends). Rachel (Fell) Abraham died 14th December, 1732, aged 79, of whom many descendants still survive. We must defer any further account, with many interesting particulars of John Abraham and his family, for a further paper.

Nathaniel Owen, of Sevenoaks, Kent, was, as we have seen, the eldest son apparently of Thomas and Elizabeth (Illingworth?) Owen, and brother to Jeremiah Owen and Rachel Abraham. He was bapt. at Manchester parish church 15th February, 1628, and joined the Society of Friends like his mother and brother. Under date 22 April, 1658, the Jury of the Manchester Court Leet found that Nathaniel Owen and others owed suites and services to the Court, and they were ordered to come thither at the next meeting of the Court, viz., 29 April, "vpon paine of xx.^s. a peece." In 1659 he was fined 8d. at a Court Leet, Manchester, with his brother Jeremy, as an out-burgess. He had left Manchester by 1651, then aged 23, and mar. first at Cranbrook parish church, Kent, 27th March, 1651, Patience Crettall

(although the parish register says Crittenden, both names being common in that register). She was the daughter of Edward Cruttall, Crettall, or Crittall, no doubt a clothier of Cranbrook, and was bapt. there 18th June, 1626, the family having been resident in that district certainly as early as 1470.

The fame of Cranbrook at this period as the seat of the broadcloth manufacture was instrumental, no doubt, in inducing Nathaniel Owen to take this long journey into Kent, and it is probable that both himself and his brother Jeremiah, who was, as we have seen, a Dutch-loom weaver, may have had trade dealings with Cranbrook. This ancient town was the centre of the clothing trade introduced by a body of Flemings, whom Edward III. induced to settle here. In the 17th century mercers (*i.e.*, dealers in woollen cloth), drapers (also dealers in cloth), broad-weavers, cloth-workers, etc., were as "plenty as gooseberries" in Cranbrook.

Whether Nathaniel Owen resided in Cranbrook a year or two is uncertain, but his eldest son Nathaniel was, no doubt, bapt. at that town, as the custom then was for the eldest child to be born at the residence of the bride's parents. We have not, however, by us the date of baptism, which was probably about 1652.

Nathaniel Owen had settled at Sevenoaks as a mercer by 1654, for in the parish register there occurs the birth of Elizabeth, daughter of Nathaniel Owen, 10th March, 1654/5; and the burial of John Owen, 4th August, 1660. Besides these children there were Mary Owen, born 15th February, 1656, who mar. at Friends' Meeting House, Bull and Mouth, London, 3rd December, 1685, William Wragg, of Princes' Street, London, haberdasher, also of Bishopsgate, etc., and lastly of Croydon, and, by company, Citizen and Draper of London, and also described as of Aldersgate Street, saddler, son of William Wragg, of Derby, shoemaker. Amongst Friends present at his marriage were his wife's relatives John and Ann Cruttall, of Cranbrook, Gilbert Molleson, Benjamin Antrobus, Rebecca Travers, Daniel and Sarah Wharley (of Isaac Penington's family), and some forty-eight others.

William Wragg was a foremost Friend in his day, and probably a Minister. He was one of the executors of Joan Dant, the Spitalfields weaver, who died in 1715, aged 84, and was bur. in F. B. G., Bunhill Fields, and who bequeathed

out of her fortune of some £9,000, besides many personal legacies, the sum of £1,910 in charities ; and the residue of over £5,000 was to be invested for the use of poor Friends in London and elsewhere, who were to receive each, or their families, £2 per annum, at the discretion of her trustees. When making her will she said, "I got it by the rich, and I mean to leave it to the poor." This trust is still in existence.⁴

William Wragg had apparently a brother named Samuel Wragg, an opulent merchant, of London and South Carolina, but not a Friend, to the memory of whose son William Wragg, Esquire, there is a handsome and often described cenotaph in Westminster Abbey.

Mary Wragg, sister to the last named William, was a benefactor to Beckenham charities, as the copper plate in the church there informs us. She was bur. in a vault in the church-yard, since incorporated into the church, and the directions given in her will and codicils were of the quaintest description.⁵

William and Mary (Owen) Wragg had issue six children, of whom Mercy Wragg, born 1690, mar. 1713, Benjamin Bell, of Leadenhall Street, London, druggist, amongst whose numerous descendants are some of the present Quaker families of Crafton, Green, Hopkins, Neave, Robson, etc., etc. William Wragg, who was born circa 1658, died at his residence Waddon, near Croydon, March, 1737, aged 79, and was bur. in F. B. G., Croydon. His widow, Mary (Owen) Wragg, died also at Waddon, 2 June, 1743, aged 86, and was bur. at Croydon. The compiler has inherited books containing autographs, etc., of the above William Wragg.

Another child of Nathaniel Owen by his first wife was Abigail, who mar. 1703, Benjamin Freeman of Woodbridge, apothecary, son of John Freeman of Oakham, co. Rutland, yeoman, decd. George Whitehead, Thomas Lower, Theodor Eccleston, and Gilbert Molleson were amongst those present at this marriage at Bull and Mouth Meeting, London. Of this family were the Freemans of Woodbridge, of whom Andrew Freeman of the same, was a staymaker, and father to Hannah Jesup of Woodbridge, grocer, to whom James Jenkins was apprenticed in 1768, as related by him in his valuable *Recollections*.⁶

⁴ See interesting account of Joan Dant in *Select Miscellanies*, vol. ii. pp. 277-283.

⁵ See account of this charity in *Notes and Queries*.

⁶ See four papers in *The Friends' Quarterly Examiner*, 1902, by Frederick G. Cash.

Hannah Jesup mar. secondly Robert Dudley of Clonmell, and died 1773, aged 47, having been a Minister nine years.⁷

Thomas Owen of Sevenoaks, mercer, who was dead before 1747, was another of the children of the first marriage. He mar. 1703, Sarah Clements of East Smithfield, dau. of George Clements of Finsbury, mariner. William Penn and his second wife, Hannah Callowhill, William Penn, junior, his eldest son by his first wife, "Guli" Springett, and his son-in-law, William Aubrey, husband of Letitia Penn, Anne Whitehead and others occur as signatories to the marriage certificate. Sarah (Clements) Owen was bur. in F. B. G., Croydon, as "widow of Thomas", in 1747, aged 77.

Nathaniel Owen, the father of the above, had joined Friends by 1661, for in October that year Nathaniel Owen of Sevenoaks was fined and imprisoned for refusing to bear arms. Perhaps this was the occasion when in 11th month, 1660, [i.e., January, 1660/1.]

Nathaniel Owen of Sevenoake in ye west pt of Kent was comanded out of his bedd by a party of armed men and brought before two Justices, soe called [Injustices more properly, J. J. G.] who tendered him ye oath of alleg[i]ance & because for conscience sake he could not sweare they comited him prisoner to Maidston goale, where he remained many weekes and had taken from him in ye 12th month (February) cloth to ye value of 50s. o. for 28s. o. demanded for charges for car[ry]ing him to prison.

Patience (Crettall) Owen evidently did not join the Society of Friends with her husband, for her burial took place at "ye steeple-house yard," Sevenoaks, as "wife of Nathaniell Owen," 31 July, 1663 (aged 37).

Some three years later N. Owen mar. as his second wife Elizabeth Elkington, no doubt a relative of Rebecca Elkington, who was one of the Kent Quaker Martyrs, and died for her "testimony to ye truthe" after 1661, as related by Besse.⁸

In 1669, N. Owen was committed to Maidstone Gaol, on a Significat of Contumacy, out of the Ecclesiastical Court, in consequence of a prosecution for absenting himself from the National way of Worship.

This year he published a trade token, as the custom then was, being a halfpenny of octagonal form. The obverse

⁷ See *Piety Promoted*, 1775.

⁸ Besse, as above, i, 296.

inscription in five lines reads :—“ Nath^{el} Owen. of. seaven-oakes. mercer.” The reverse—“ His. halfe-penny. 1669. N. O. E ” (*i.e.*, N. and E. Owen).

In 1672, Nathanael Owen, with Richard Perry (of Chart-ham), and eight other Friends, “ Prisonariis in Communi Gaola pro Comitatu nostro Canciae,” was by the famous patent of pardon⁹ (so called) of King Charles II., dated 13 Sept. 1672, released out of Maidstone Gaol, together with some 481 other Friends “ and others,” imprisoned in various gaols throughout the country. This patent included the immortal dreamer, John Bunyan, then in Bedford gaol, Francis Holcroft, M.A., a famous Nonconformist preacher, and the following amongst other celebrated Quaker preachers, etc., viz., Thomas Aldam, Thomas Curtis, William Dewsbury, Isaac Penington, Ambrose Rigge, and Oliver Sansom.

In 1675, “ On the 29th of the Month called August this year, Hockham and Kilshaw, Informers, came with Thomas Lambert, a Justice of the Peace to a Meeting at Nathanael Owen’s House in Seven-Oaks : The Informers, by the Justices’ Order, pulled down John Abraham [N. O.’s brother-in-law], then preaching, and took him away with some others to an Inn, and soon after dismissest them : But the said Justice Lambert, in Conjunction with Francis Farnaby, another Justice, ordered the Constable to seize John Abraham’s Horse, with two others belonging to Samuel Green, a poor man, which Horses, worth about 12l., were ordered to be sold. They also fined Nathanael Owen 20l. for his House and 7l. for the pretended poverty of John Abraham, though he had told them where he dwelt and that he had an Estate of his own at Manchester. For those Fines, the said Nathanael Owen suffered Distress of Linen and Woolen Cloth and other goods out of his House and Warehouse, to the value of 77l. 8s. 3d.”¹⁰

It seems almost incredible that this conscientious “ passive resister ” should have suffered to the extent of some £300 or more, in our money, for simply allowing his house to be used for the worship of Almighty God.

In 1678, “ Nathanael Owen of Seven-Oaks,¹⁰ having been subpœna’d into Chancery for Tithes by the Priest of that Parish who soon after died, his [the priest’s] widow [Amey]

⁹ D. Lower Strong Room.

¹⁰ Besse, as above, i. 295, 296,

in Easter-Term this year renewed the Prosecution, and Nathanael for not answering on Oath was committed to the Fleet Prison in London. In Michaelmas-Term, a sequestration was issued for $83l.$ 3s., though the original Demand for Tithes and Offerings was but $16l.$, for which he had taken from him in Cloth and other Goods to the Value of $140l.$ " (some £500 or more in our money).

Nathaniel Owen had issue by his second wife Elizabeth Elkington—(1) Elizabeth Owen, born circa 1670, mar. at F. M. H., Bull and Mouth, London, 17 Dec. 1686, Nathaniel Samm of Martins Le Grand, (where the Bull and Mouth Meeting was situated) cheesemonger, son of John Samm of Clifton, co. Bedford, grocer, and Amy his wife. This John Samm issued a trade token at Clifton in 1664, his wife's initial being given as H. He is named a sufferer for Truth in 1660 and 1670. Elizabeth (Owen) Samm died in the parish of St. Bartholomews the Great, 11 July, 1756, aged 86, and was bur. at F. B. G., Bunhill Fields. She left issue apparently a son Nathaniel Samm, of whom the Rev. William Cole furnishes a most curious account in his collections for the *Athenæ Cantabrigiensis*, now in the British Museum. He says :—

I have put him down here because about the year 1738 he resided, as I am told by Dr. [William Howell] Ewin [of Cambridge], whose father was well acquainted with him at Cambridge, when he was taken so ill that his life was despaired of. He was by profession a Quaker, but by the inventory of his goods, or wearing apparel, it looks as if he did not much follow their mode of dress. He was a man of taste or virtu, and one of the greatest collectors in his way that ever was; insomuch that he injured his fortune by them. He had quantities of medals, ores, shells, jewels, pictures, enamels, prints, and some books. He was a bachelor, and dying with a will made at Cambridge, as I take it, thirty years ago, his mother being then appointed executrix, his effects fell into the hands of a person who made a public auction of them by Mr. Langford, in the Great Piazza in Covent Garden, which began on Wednesday, August 3, and was not finished till Monday, August 15, 1768, being nine days in selling.

Even his old shoes were sold, which, however, were not mentioned in the catalogue which bore this title; *A Catalogue of the genuine and valuable collection of coins, medals, etc., of that ingenious and well-known collector, Mr. Nathl. Samm, of Bartholemew Close, lately deceased, which, by order of the administratrix, will be sold by auction by Mr. Langford and Son.*

Though Mr. Samm had such a choice collection of everything that was rare, he kept them all to himself, and showed them to no one, which

was as singular as one of his profession taking such a vain turn, yet I knew another instance or two of the same sort.¹¹

(2) Katherine Owen, born circa 1677. She was resident in Broad Street at the time of her marriage which took place at F. M. H., Bull and Mouth, 20 April, 1704, the bridegroom being John Allbright, of Basinghall Street, citizen and cloath-worker, son of Hugh Allbright of Stony Stratford, Bucks, maltster. William Penn, John Field, Andrew Pitt, and Benjamin Bealing were amongst the signatories at the marriage. Andrew Pitt, who resided at Hampstead, is spoken of with respect by Voltaire, who visited him there.¹²

John Allbright, then a brewer, died at St. Gyles-in-the Fields in 1717, aged 43, his widow in 1720 aged 43. Of their three children, the two eldest died in 1739 and 1755.

(3) Rebecca Owen, mar. Samuel Phiby and had issue a son of the same name. (4) Elkington Owen, born circa 1677, died at Sevenoaks, 1695, aged 17, bur. in F. B. G., Bunhill Fields. (5) Sarah Owen, born circa 1679, died 1703, aged 24. (6) Salem Owen, an overseer in the will of his father in 1705. (7) Benjamin Owen of Maidstone, linen draper, born circa 1689, mar. Martha ——. In the *Life* of Richard Claridge, the eminent Quaker Minister and schoolmaster, we find that "On the 8th of the First Month, this year (1714), he [R. C.], with another Friend, took a short journey into Kent, to the marriage of Benjamin Owen, which was celebrated at Rochester on the 9th, where they had a very large and good meeting." Martha Owen was born, circa 1688, who, dying at Maidstone, 1728, aged 40, was bur. in F. B. G., Bunhill Fields. He pre-deceased her in 1719, aged 30. They had issue a son, Salem Owen, of Thomas Street, London, hop merchant (1717-1766), mar. 1748/9, Rachel Ansell, who died as lately as 1810, aged 85, having had two sons and two daughters, of whom Hannah Owen, born 1757, mar. 1777, Joseph Harris, of Cannon Street, London.

Salem Owen's wedding which took place at Devonshire House, was attended by Dr. John Fothergill, some six members of the Barclay family, Daniel Bell, senior and junior, etc.

Nathaniel Owen, the father of this large family of some five sons and seven daughters, died at his house at Sevenoaks

¹¹ *Gentleman's Magazine*, 1853, vol. ii. pp. 264, 265.

¹² See *Gentleman's Magazine*, 1736, 1768.

17 Oct. 1705, aged 78, and was bur. in F. B. G., Bunhill Fields, 21 Oct. His will is dated 10 Sept. 1705, and proved in the P. C. C. 2 Nov. 1705 by Elizabeth Owen his relict. The preamble says "being aged and willing to set my house in order that I may have nothing to do but to dye." He leaves to the poor of Sevenoaks 20s., to Friends' Meeting, Rochester, £10. He bequeaths to his wife the residue of his property to enable her to pay off the mortgage of £400 on the house "in which I now dwell called 'Hillborrowes in Seavenock,'" which house he also leaves to her and after her death to his son Benjamin, and he also gives her the house and lands called "Forwards" in Minchinghampton, county Gloucester.

It is not unlikely that Hildenborough near Sevenoaks has some affinity with "Hillborrowes." Quakers' Hall Road, in Sevenoaks and the Quakers' Hall Estate are perhaps derived from Nathaniel Owen's residence, where Friends' Meetings were held, and, as far as we know, there was no other Meeting-house.

Elizabeth (Elkington) Owen, Nathaniel's widow, had taken from her, 6 Dec. 1705/6, by force of warrant, "3 Cows and 2 Calfes, value £8 10s., for tythes of hoppes and offerings valued at £4 15s."

She, who was born circa 1645, died of age 25 Nov. 1725, aged 80, and was bur. in F. B. G., Bunhill Fields, 30 Nov.

J. J. GREEN.

To be continued.

William Dewsbury and John Whitehead to George Fox, 1654.

THE following letters, both written on one folio sheet, were recently presented to D by William Edward Brown, of Halstead, *per* William H. F. Alexander. The late owner writes that the document had been in his possession about 40 years. It had previously belonged to John Brown, of Hertford, the donor's grandfather, who died in 1833. W. E. Brown says, "I fancy it may have come to the Browns, who lived in Hertfordshire for many generations, through a

certain ‘Aunt Jackson’ (Ruth Jackson), held in great veneration by my grandparents who had books with her name in.” Among several endorsements to the letters is one in the handwriting of George Fox.

The letters are referred to by John Barclay in his notes to Edward Smith’s *Life of William Dewsbury* in *Barclay’s Select Series*, vol. ii. p. 86.

dear Bro

in ye etternall puer being. thee I acquant wth ye work of ye lord he is Carrying on by ye arm of his mighty power in this part. And his ordering of vs according to his will : on ye 10 day of ye 10th Month we wear brough[t] forth of prison before three men Called Justices at ye sessons in Northampton. the Mittimas the Jaoler denied us accopy of. ther was Read in ye Cort as a Charg against vs ; & in it was writ su[s]picion of blasphemey dangeres papers against y^e lord protactor: When they wear to prove w^t ye blasphemey was they wear Confounded befor ye peopl. then they asked if I would own ye papers they took from me w^{ch} wear tow Coppys of ye word of ye lord I was moued to send to olevr Croomwell : thee answer was to shoue what I have sent to him I witnes to be ye word of ye lord : then they demanded of vs men to be bound for our appearanc at ye Sizes, or to prison againe. then was demanded of them to Read vs a law wee have transgrest befor you Require any to be bound for vs, but they were Confounded and could not but still demanded of vs som to be bound for vs. the answer was to y^m not any shall be bound for vs hear is our bodyes, do wth them w^t you have power : then they commanded the Jaoler to tak vs away and putt vs in prison w^{ch} was doon att ther Commands. befor we wear brought from them a Coppy of ye mittimus was demanded of them in ye open Cortt [by Justice Crute but itⁱ] was denied. But ye lord in his puer wisdom did spread his truth abrod y^t day, frends wear much strengthened And ye decaitts of ye men Caled Justices manyfest, so most of ye peopl y^t wear present their who by ye power of ye truth of god was conuincyd y^t day And great is ye thirst y^t it Raised vp in ye hartes of many hear awaye towards ye nam of ye lord

ⁱ The words within brackets were added, between the lines, by John Whitehead. He, doubtless, intended to refer to Justice Crook.

Dear Bro I am moued to writt to thee if thou find mouings to Com hear aways it will be in [. . . .²] sarvic for many dear Childeren hath our father in thes partts the harvist is great A mighty peopl our god is bringing forth heare aways to waitt vpon him for his wisdom to guid y^m to his praise and glory.

if thou be ordered hear awayes dear Bro if way be maid yt frinds have knowledg of thy Coming then will they meght [? meet] together. if thou Com to horborow ther is at dingley tow miles from it John allin yt harth of ye earth. ther is a seed ye lord will Raise vp in yt famaly tho at present much doth not appear. they would Recaive [thee,] in lou[e] and be no burden to them. And from that plac vntill thou Com at Justic Cruks³ and James Neills⁴ in bickeringspark⁵ in whom ther is much lou[e] to y^e

² Word or words missing owing to the tearing of the sheet where the letter was sealed;

³ Justice Crook, of Beckerings Park, was convinced in 1654 and became a leader among the early Friends. He suffered greatly in person and estate. John Barclay does not seem to have recognised the person referred to, and gives "Justice Crutt" in his reading of another letter from Dewsbury;

⁴ John Barclay reads "James Nagill" in another Dewsbury letter, but here it is clearly "Neill."

⁵ Beckerings Park, near Ridgmount, between Ampthill and Woburn, Beds, is thus described in a manuscript in a modern handwriting (D. John Thompson MSS. 94):—

"The mansion that John Crook lived in at Beckering's Park appears to have been built very substantially, as the walls were a full yard in thickness. There were three stories and cellars; there were many rooms, the windows were generally rather narrow ones. The principal front was towards the south, and the site of the building was surrounded by a moat about two hundred and sixty yards in circumference, with a drawbridge over it. All of the outbuildings, as stables, coach-houses, etc., were outside of the moat, as the dwelling-house covered most of the space of ground within it.

"In 1658, at the General Meeting, George Fox and many others collected at first in the building, but from the great influx of people it was found to be perfectly inadequate to contain them, for, as G. Fox says in his *Journal*, 'many thousands of people were at it'; they therefore adjourned to the orchard, where the different meetings were held, and which lasted three days.

"The mansion was pulled down in the year 1824, and a farm house was erected on a part of the site. Most of the moat was then filled with earth. The stairs in the centre were wide enough for four persons to walk up them abreast.

"Bickerings (or Beckerings) Park was the seat of John Bekeryng, who was Knight of the shire of Bedford in [the time of] Edward III., who reigned from 1327 [1327] to '77. The estate belonged to the Crown in the 17th century; after the Restoration it was granted to John Ashburnham,

truth and bold in ther measure. ther is frends all along in ye way and a great thirst on ev'ry sid whear not any frend harth yeet Comd, yt if Cartton [? certain] ffrends Com wth ye, hear will be sarvice for them. And hear is many yt harth of ye ovward yt will Recaive thee tho Carttan frends be with ye it will be no burden, in measure they ar Redeam'd from ye earth. if thou Com, dear Bro, send som to Visit y^m littell Rement scattered about laicester and ther aways much care lyes on me for y^m. I see much Carlesnes amongst y^m.

With lou[e] w^{ch} is etternall I salute the who am thy Brother in the etternall Vnitty

W.D.

Joseph Stor my fellow prisoner salutes ye in ye lord.

dear bro from Coventree I Came straight to wellingbroug forovgh some frends scattered bettwene harburrow and it. at wellingbroug I had a greate meeting the last first day, since then I passed to northamton where I had two meeetings, and yesterday I had a meeteing three miles of it, and thomas Stubs had a meeting two miles of this place yesterday and is this day at a meeteing 3 miles of another way. mighty is the thirst yt is raised and many there is Convinced and brought to Loue the truth. thy Comeing heare awayes will be of greate service if the Lord make the free, frends heare do much desire it and would gladly recaive thee. those frends yt bring this Letter are Come to see the and would have the Come up with them if thou bee free to doe it, thou mayes send some of them before to appint generall meetings. one of them may be

In 1725 it was sold to the Radcliffes, and it now belongs to the Duke of Bedford.'

"It probably changed hands twice in the middle of the 17th century, as other properties in the neighbourhood did at that time, at the commencement and the termination of the Protectorate."

The famous General Meeting above referred to was, no doubt, held at Beckerings. George Fox had previously visited "at John Crook's house." This is given as "Luton" in the margins of the earlier editions of *The Journal*, but in the later the name has been inserted in the text. Perhaps the worthy Justice had houses at both places. From the "First Publishers of Truth," MSS (D. Portfolio, No. 7) it is quite clear that John Crook entertained William Dowsbury at Beckerings Park in 1654. Our interest in the important General Meeting is enhanced by the above description of the scenes amid which it was held, but the manuscript referred to is unsigned and no authorities for the description given are stated.

Convenient to be at John allens at dingley where frends scattered about harborrow will meete and thou mayest stay a night or two. and at Welingburrow there will be a Convenient place for another generall meeeting att William Pages house. from John allens it will be Convenient yt thou Come to wellingburrow ether to the house afore mentioned or to francis elingtons or William Richeson's but betwixt dingley and wellingburrow there is two towns where there is frends yt would be glad to haue meetings at their houses if any Come to suply them. the name of the one is rowell⁶ wher one bebee a baker would recaive and the name of the other is Ketterin a markett towne where one Edward hackney an aturney, would freely recaive any frends if a meeeting weare appointed at his house. At welingburrow and findon at John makernes house, thou mightes Conveniently stay 14 or 20 dayes and frends yt are with the might be in greate service in the Contrith [country] round about. and all along the Countreth there is frends till one Come to Justice Cru[ks] house and a mighty thirst raised on every side. in the morning if god permit I shall go towards the meeting yt is apointed in huntingtonshire. my deare brother pray for mee yt I may be kept armed with the eternall wisdome and power aboue all the worlds wisdome forth of the bands of vnreasonable men I doe salute the in the Lord and the rest of our deare frends

JOHN WHITEHEAD,
from welingbrough the 25
of the 11 month, 1654.

these frends⁷ have much imployment in the outward and Cannot with Convenience tarry Long from it.

EDITORS.

⁶ i.e. Rothwell;

⁷ They were probably the bearers of the letters, and the sentence seems to convey a hint to G. F. not to detain them longer than necessary. We do not know whether the letter was received before G. Fox was arrested at Whetstone and imprisoned at Leicester, but doubtless this arrest and subsequent journey to London under guard prevented his carrying out the wishes of his friends. Captain Drury, who was in charge of him, permitted him, however, to visit William Dewsbury and Marmaduke Stor who were then in Northampton prison. Dewsbury must have quickly changed both his prison and fellow-prisoner, if the account given by George Fox in his *Journal* is correct as to person and place.

Friends' Reference Library. (S)

This Library, which contains a large collection of books and manuscripts relating to the Society of Friends, is available for use each week-day during business hours. Books may be borrowed under the following rule, passed by the Meeting for Sufferings of London Yearly Meeting in 1898 :—

The Meeting for Sufferings authorises the Recording Clerk to permit a Friend to have the loan of a book for a period not exceeding one month on production of a guarantee for its safe return signed by two members of the Meeting for Sufferings. Such permission should not extend to manuscripts, or to printed books of exceptional value, or to books out of print of which a duplicate is not in the Library. These should only be lent, as heretofore, by authority of a minute of the Meeting for Sufferings.

The Committee in charge of the Library is desirous of making as complete as possible collection of books and manuscripts written by, or relating to Friends, and would, therefore, be glad to hear from Friends and others who have such to dispose of. The following list gives the titles of some books not in the collection. Other lists of *desiderata* will be sent on application to the Librarian, Devonshire House, London, E.C.

Robert J. Burdette's *William Penn*, 1882; *Hobart School Echoes*, various numbers to complete set to date; *History of the United States*, by J. W. Leeds, 1882; *Four Lectures on Friends*, by James E. Rhoads; Henry Tuke's *Principles*, 12th edition 1852, French edition 1823; also his *George Fox*, Philadelphia 1815, and Guernesey 1824; John Bleckly's *Selection from the Epistles of Paul*, 2nd edition 1823, *Gospel Doctrine of the Trinity*, 1842, *Universal Catechism*, 1842; Sherman's *Life of William Allen*, 1857; *General Account of the Families descended from Francis Fox, of Cornwall*, 1872; Edward Ryder's *Life and Labors of Elizabeth Fry*, 1883; *Memoirs of Joseph Tallcot*, 1855; William Chandler's *Brief Apology*, Dublin 1702 and 1713, Philadelphia 1719; John Fry's *Essay on Conduct*, Philadelphia 1753, 1754; Robert Barclay's *Catechism*, 1st and 8th editions, Dublin, 1741, American editions; John Debell Tuckett's *Inquiry into . . . Population and Poverty*, 1845; Elizabeth C. Ashby's *Scripture Teachings from the New Testament*, 1861; John Woolman's *Loving our Neighbour*, Darlington, 1775; *Account of Mahlon Day*; *American Annual Monitor*, 1864, 1865, 1866, etc.

Book Notes.

It is much to be regretted that authors who insert "Quaker" characters in their books do not first ascertain if they are really Quakerly. L. T. Meade, in her recent story, *The Witch Maid* (London: Nisbet, 1903), states, in an introductory note, that "the characters in this story are all fictitious, and the allusion to Elizabeth Fry is purely imaginary." She might have added that the Quakerism represented was also largely fictitious. I cannot think that Elizabeth Fry would say, "It would be a great rise for thee to marry the head of the house. There is no prouder or older family in England than that of the Gurneys . . . It would be a lease of life to the Friends to have a bonny, beautiful, young thing like thee as their leader" (p. 218). Friends do not preface their public prayers by "Let us pray to the good Lord," nor does the company all "fall on their knees in imitation" (p. 174). And whence comes the term "Unit," as applied to a Monthly Meeting (p. 44 and often) ?

It is interesting to find that *The Journal of John Woolman* has been issued in "Macmillan's Pocket American and English Classics for use in Secondary Schools, with Critical Introductions, Notes, etc." (New York: 1903), but here again the editor shows little knowledge of Quaker history when he tells us in his Introduction that John Woolman died in the city of New York, and in his Notes that the Friends were organised in England through the influence of John Fox. I am glad to find that the error which has run through all the Whittier editions, "sixth month" instead of fifth month, in the year of the journey to England, has been avoided in this latest reprint.

I hear that *George Fox, An Autobiography*, by Dr. Rufus M. Jones, will shortly appear. It is the story of Fox's life told in selected passages of his "Journal," edited with Introduction and explanatory Notes, in two vols., illustrated, about 600 pages. There will also be a Student's edition without illustrations in one vol. (Philadelphia: Ferris & Leach. London: Headley Bros.)

NORMAN PENNEY.

List of Members.

Names received to the 7th of 11th month.

Abbatt, Dilworth	Clark, Wm. Stephens, J.P.
Abraham, Miss Emma C.	Clayton, Francis C., J.P.
Abraham, E. Mitford	Compton, Theodore
Alexander, Samuel J.	Congregational Historical Society.
Allen, Henry John	Cotton, Charlotte
Backhouse, Wm. Aldam	Crewdson, Wilson, M.A., F.S.A.
Baker, Samuel	Crosfield, Harold Goad
Baker, Wm. King	Crosfield, Miss Georgiana
Balkwill, Alfred P.	Crosfield, Miss H. M.
Barrow, Thomas	Crosfield, John Dymond
Batt, Phebe E.	Cudworth, William., C.E.
Beck, William	Cudworth, Wm. John, C.E.
Bellows, Elizabeth	
Benington, George	Davidson, Thomas
Bevan, Paul, F.S.A.	Docwra, G. Washington
Binyon, Mrs. Thomas W.	Dodshon, Edmund
Boorne, James	Dymond, Arthur H.
Bowly, Christopher, J.P.	Dymond, Francis W.
Brady, Charles, J.P.	Dymond, Frank
Braithwaite, Chas. Ll., J.P.	Dymond, George Cecil
Braithwaite, Isaac	
Braithwaite, W. C., B.A., LL.B.	Eames, Walter J.
Brayshaw, A. N., B.A., LL.B.	Evans, George Eyre
Bright, John Albert	
Broadhead, James	Fayle, Edwin, C.E.
Brown, E. Vipont, M.D.	Ford, Jno. Rawlinson
Brown, Francis H., M.A.	Fowler, William, LL.B.
Cadbury, Barrow	Fox, J. Hingston
Cadbury, Edward	Fox, Marshall N.
Cadbury, Dorothy	Fox, Robert
Cadbury, George	Fox-Davies, Arthur C.
Cadbury, Elsie M.	Friends' Institutes and Libraries at Bristol, Darlington, Dublin, Liverpool, London, Manchester, Reading, Scarborough, York, Woodbrooke.
Cadbury, Richard	
Catchpool, Thomas K.	Fry, E. A.
Catford, Herbert H.	
Catford, Robert H.	

Fry, Joseph Storrs	Lean, Bevan, D.Sc., B.A.
Fry, Priscilla A.	Lean, Walter
Gawthrop, Henry	Leech, Mrs.
Gayner, John	Leicester, Samuel B.
Gibbins, Caroline	Lewis, Georgina King
Gibbins, Frederick J.	Lisburn School
Glenny, James	Littleboy, Anna L.
Godlee, J. Lister	Lloyd, Thomas O., J.P.
Gordon, Alexander, M.A.	McClure, J. D., LL.D.
Grace, Wilfrid	Marsh, Anne Warner
Graham, John W., M.A.	Marsh, Edward
Graveson, Samuel	Marsh, Robert Henry
Green, Joseph J.	Marsh, W. Ernest
Gregory, Maurice	May, Charles
Gregory, Theodore	Merz, Miss Teresa
Gregory, Wm. Henry	Miller, Wm. Frederick
Grubb, Edward, M.A.	Moens, W. J. C., F.S.A.
Grubb, J. Ernest	Moorhouse, Alfred
Gurney, Henry	Morland, Lucy F., B.A.
Hadwen, Miss	Mort, David
Hallett, Mrs.	Mounfield, Arthur
Handley, John, J.P.	Mounsey, Edward B.
Harlock, Edward B.	Muschamp, Robert
Harris, Edith M.	Myers, Albert Cook, M.L.
Harris, Henry	Naish, Charles E.
Harris, J. Rendel, M.A., LITT.D.	Newman, Henry
Hartley, Joe	Norris, William Gregory
Harvey, T. Edmund, M.A.	Patching, John
Harvey, William	Peckover, Alex., LL.D., F.S.A.,
Haydock, Wm. Henry	F.L.S., F.R.G.S.
Headley, Burgess Henry	Penney, A. H. and M. C.
Headley, Herbert D.	Penney, Norman
Hilton, John	Penney, Robert Alfred
Hodgkin, Jonathan B.	Pim, James
Hodgkin, Thos., D.C.L., LITT.D.	Pim, John, J.P., F.C.I.S.
Hodgson, J. Spence	Pitt, George
Impey, Catherine	Polam Hall School
Irwin, Wilfred	Poulter, Daniel P.
Jones, Fredc. Wm.	Pumphrey, Emma R.
Jones, Rufus M., M.A., D.LITT.	Quinn, Jno. Henry
Kemp, Caleb R., J.P.	Ransom, Alfred
	Ransom, Edwin

Ransome, Edwin R.	Stevens, Charles E.
Reynolds, Marian	Strangman, J. Pim
Richardson, Jane M.	Sturge, Charles, M.A.
Richardson, Maria	Sturge, Chas. Dickinson
Rickman, John	Summers, W. H.
Rose, George (Ormskirk).	
Rowntree, Allan	Taylor, Ernest E.
Rowntree, Arthur, B.A.	Taylor, Frederic
Rowntree, B. Seebom	Thomas, Allen C., A.M.
Rowntree, John S., J.P.	Thompson, Richard
Rowntree, J. Wilhelm	Thorp, Fielden, B.A.
Rowntree, Joseph	Turner, Wm. Edward
Rowntree, Theodore H.	
Ryley, Thomas C.	Vaux, George
Scattergood, Bernard P.	Walker, Joseph
Sefton-Jones, Herbert	Waterhouse, Miss
Sefton-Jones, Margaret	Webb, Alfred
Sessions, Fredk., F.R.G.S.	Webb, John
Sessions, William Henry	Webb, Thos. Henry
Sharp, Isaac, B.A.	Wedmore, Edmund T.
Short, Frederick William	Wells, Susanna E., B.A.
Shorthouse, John W.	White, Arthur
Simpson, Alfred	White, John H.
Smith, Charlotte Fell	Wigham, Joseph T., M.D.
Smith, Howard R.	Wilson, Henry Lloyd
Smith, Richard Henry	Wilson, T. Silk
Southall, Anna S.	Wilson, Wm., M.R.C.S., L.R.C.I.
Southall, A. William	Winstone, Benjamin
Spence, Malcolm	
Stansfield, Charles E., M.A.	Youell, Margaret
Steel, John Wm.	

A delay having occurred in the dispatch of an American edition of the prospectus of the Society, we are unable to include in this List the names of more than two or three American members. We hope, however, to be able to insert in the next number of *The Journal* many additional names of members in the States and Canada, and elsewhere.

THE JOURNAL

of the

FRIENDS' HISTORICAL SOCIETY.

Contents.

PAGE

Notices -	-	-	49
Notes and Queries -	-	-	50
Account of the Illness and Death of George Fox. By Joseph J. Green			54
Daniel Quare. By Isaac Sharp, B.A. -	-	-	56
The Wilkinson-Story Controversy in Reading. By Howard R. Smith			57
The Handwriting of George Fox. By Isaac Sharp, B.A. -	-	-	61
Our Recording Clerks : II.—Richard Richardson. By Norman Penney			62
Notes on Friends in the South of Scotland—I. By William F. Miller			69
The Quaker Family of Owen—II. By Joseph J. Green			74
An Appeal from Ireland -	-	-	82
Gleanings from Original Registers at Somerset House. By G. Eyre Evans			83
Book Notes. By Norman Penney -	-	-	84
Friends' Reference Library, Devonshire House			86
Second List of Members -	-	-	87

D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

The first meeting of the members of the Society will be held (subject to alteration by London Yearly Meeting) in the Library at Devonshire House, on 5th day, the 19th of 5th month, at 2 p.m. Members are requested to make a note of this, as, in order to save expense, no further notice will be sent.

With this issue of *The Journal* members will receive a notice respecting the forthcoming Supplements: "The First Publishers of Truth." These Supplements will contain interesting information from contemporary sources of the origin of Quakerism in different parts of Great Britain and, incidentally, they will illustrate various archaic modes of life and language.

Members are desired to fill up the order form according to the method of payment preferred, and forward at once to the office of *The Journal*.

Notes and Queries.

The following, who are interested in the subjects placed opposite their names, would be glad of any assistance which readers may be able to render in the way of references, or in other directions.

Ernest E. Taylor—*Richard Farnsworth, Francis Howgill, and Edward Burrough.*

George Eyre Evans—*Friends at Llanddewi brefi in particular and Cardiganshire in general.*

Edmund T. Wedmore—*Thomas Pole, M.D., a minister, died 1829.*

Norman Penney—*Records of noted Fires on Friends' premises, and of King's Briefs and similar Documents.*

J. Wilhelm Rowntree is engaged upon a study of Quakerism from its first rise in the seventeenth century to the present time. His object is to subject seventeenth century Quaker thought to a careful analysis, to consider the antecedent and contemporary conditions of its first beginnings, and to trace the development of Quaker thought and organisation and the changes in social condition, with a view to the practical bearing of past history upon current Quaker problems, as for example that of the Free Ministry. He will be grateful for all information likely to be of direct or indirect value, and to know of any letters, manuscripts, or printed matter of interest. Every scrap of information will be welcomed. Communication

should be made to J. WILHELM ROWNTREE, Scalby, R.S.O., Yorks.

I have Volume I. of *The Annals of Ballitore* by Mary Leadbeater. London: Bell and Dalby, 1862. If anyone has a surplus copy of Volume II. of the same edition, I would be glad to give in exchange for it an 1849 edition of *Memoirs and Letters of Richard and Elizabeth Shackleton, late of Ballitore*, by the same author as the above.—WM. SHACKLETON, Clarence Terrace, Pudsey.

Richard Shackleton of Calton, afterwards of Airton in Craven, Yorks, only son of Joseph Shackleton of the former place, was born 15. xi. 1754; he married Agnes, daughter of John Walker of Austwick in Lawkland in Craven. Can any one help me to the date and place of their marriage? Their eldest child, Joseph Shackleton, was born 17. i. 1777 [?] Agnes Shackleton died 24. xi. 1824, Richard Shackleton died 14 x. 1831, both were buried at Airton in the Friends' Burial Ground there.—WM. SHACKLETON, Clarence Terrace, Pudsey.

In Appleton's *Cyclopædia of American Biography* I read, under "Thomas Scattergood," as follows:—"His great grandfather, of the same name, was of the company of Quakers that went to Burlington in 1676." I shall be glad to have reference to contemporary or at any rate

early authorities for this statement; and, generally, information bearing on the early settlers in Burlington, N.J., would be welcomed. In particular, I wish to know whether there was, about the date named, any settlement in New Jersey of planters from *Jamaica*. In the year 1675 a Thomas Scattergood sailed from Surinam to *Jamaica* (see Cal. of Colonial State Papers, 1675-6, pp. 285-6) but after considerable search I find no record of this surname in the latter place, and the possibility of identifying this planter from Surinam with the Burlington settler mentioned by Appleton naturally suggests itself. On the other hand, Besse (*Sufferings*, 1753, Vol. I. p. 444) mentions a Thomas Scattergood as being committed to prison in 1679 by the magistrates of Ratcliff, London; and one reason for identifying this man with the Burlington settler is that the latter is mentioned in the will of one Percival Towle of Burlington, who is known to have come from the same part of London, being also mentioned by Besse. I should be glad to hear of any facts or clues which might help to decide these points, or to throw light on the history of the Scattergood family in America or in London. The New Jersey settler is said to have married Elizabeth Jervis in London about 1667, and I should be very grateful to anyone who could help me to find a record of this marriage. I may add that Thomas Scattergood was connected by the ties of marriage or friendship with the following families, about which information is also desired: Towle, Weatherill, French, Bryant, and

Pancoast.—BERNARD P. SCATTERGOOD, *Moorside, Far Headingley, Leeds.*



Can anyone give any further information as to the people referred to in Evelyn's *Diary*, under date 16. vi. 1687? "But this was not so remarkable as an addresse of the weeke before (as I was assur'd by one present) of some of the FAMILY OF LOVE. His Majesty ask'd them what their worship consisted in, and how many their party might consist of; they told him their custom was to reade the Scripture and then preach, but did not give any further accounts onely sayd that for the rest they were a sort of refin'd Quakers, but their number very small, not consisting, as they say'd, of above three score in all, and those chiefly belonging to the Isle of Ely." ALLAN ROUNTREE, *Scarborough*.



Can any of your readers give any information as to Thomas Eldridge? He must have been a person of note as his portrait was printed. In the Bevan-Naish Library, Birmingham, is a print 5½ in. by 3½ in., with below the words:—"THOMAS ELDREDGE, F.C.N., M.L.M.S., Governor of the Red Castle.

"Find among Rulers such a Man,
And match the Doctor if you can."

On the back is written:—

"An inhabitant of Bermondsey Street where he sold a variety of articles; part of his stock consisted of cakes which he kept in a drawer having attached thereto a piece of mechanism which on

pulling a string gave forth a sound of cuckoo.

"Sometimes when I called on the way to Obed Cook's school, he would pull the string and say, 'Now let's see what eggs the Cuckoo has laid,' then open the drawer and give me a few small cakes. I think he died about 1781.—Wm. Pooley, 1833."—C. D. STURGE, *Harborne, Birmingham.*

Extracts from Dr. John Davidson's *History of Inverurie and the Earldom of the Garioch*, published by A. Brown and Co., Aberdeen, 1878, p. 342:—"James Urquhart, whose name appears alongside of Alexander Jaffray's in the list of excommunicates in 1668 was apparently Jaffray's tenant in Ard-tannies. . . . The minister of Inverurie, Mr. William Forbes, is described as having pronounced the sentence of excommunication against the dictates of his conscience, being moved thereto by fear for his stipend, in judicial recompence of which infidelity to the truth he had afterwards to pass a similar sentence upon his daughter [Jean] for the same cause, and died in the pulpit with the words of the anathema in his mouth. The elements of this pictorial narrative are, however, as it appears, not to be found anywhere but in Barclay's book."

In p. 359 the same author practically repeats this and gives 1679 as the date of William Forbes's death; and again p. 178. This daughter Jean is mentioned in p. 293.

Barclay's work referred to is *Diary of Alexander Jaffray with Memoirs of the People called*

Quakers in the North of Scotland, 1833. John Barclay, the author, gives his authority for the narrative of William Forbes's death in the pulpit to be an old MS. account of Aberdeenshire Friends in Andrew Jaffray's handwriting. Where is this? The statement is also given in Besse's *Coll. Suf.*, ii. 498. Is any more known of Jane Forbes, who joined the early Friends in Scotland? Her name does not appear on the Registers for Scotland, at Devonshire House.—THOMAS DAVIDSON, Fritchley, Derby.

In the catalogues of Friends' books issued by John Whiting in 1708 and Joseph Smith in 1867, the name of John Lovel or Lovewell appears as author of *A Complaint of the Oppressed*, London, 1661. Is anything known of this writer? I am told that in Crosby's *History of the Baptists* there are long extracts from the *Complaint* and that the authorship is assigned to a John Griffith. Was "John Lovewell" a *nom-de-plume*? The tract does not appear to bear any traces of a Quaker origin.—NORMAN PENNEY, Devonshire House, E.C.

"I hope you will see your way to printing the Registers of Births Marriages and Burials, taken from the original documents at Somerset House, which, in some instances, I believe, are fuller than the Digests at Devonshire House."—E. A. FRY, 172, Edmund Street, Birmingham.

"It would be an interesting topic of inquiry whether there

was any exceptionally large number of early Friends in distinctively Lollard districts. . . . In certain districts of Wales there was a curious recrudescence of a kind of Neo-Druidism in the twelfth century. In those districts the early Baptists found ready audience. Was it so likewise with the early Friends?"—T. G. CRIPPEN, *Memorial Hall, E.C.*

In *Vita Haroldi, The Romance of the Life of Harold, King of England*, c. 1216 A.D., edited by Walter de Gray Birch, F.S.A. London, 1885, there are numerous expressions, which are familiar to us in the writings of Friends. Among them we may cite the following: "Instructed by the Holy Spirit," chap. vii., "Salvation consists in patience and hope," chap. iv., "the inward man," frequently, "the Kingdom of God, which he already held within his breast," chap. vii., "secure in Christ who dwelleth in him," and "fanned by the breath of this Holy Spirit," chap. xiii.

Were not the beliefs, indicated by the foregoing extracts, current amongst the inhabitants of many country-places when the Society of Friends arose, making the preaching of George Fox and other Friends much more acceptable than the exclusive doctrine of the clergy, known as Calvinistic, based on the words "many are called, but few chosen"?—BENJ. WINSTONE, 53, *Russell Sq., W.C.*

Information is sought respecting tract with the following title: *A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers, 1659.*

EDITORS.

A Friend desires to sell two quarto volumes of manuscript of about 500 pages each, entitled *A Collection of Letters and Epistles of Isaac Penington, now first published from the manuscript copies of his son John Penington, to which are added many Letters of Friends deceased on important Subjects taken from the Originals and manuscript copies.* The books, which are bound in leather, may be seen at Devonshire House.

[Advt.]

Already we have lost two members of the Society by death: W. J. C. Moens, F.S.A., of Tweed, Lymington, died on the 6th of 1st month. He was captured by brigands in Southern Italy in 1865, and was only released, four months later, on the payment of a ransom of £5,100. Mr. Moens was one of the founders of the Huguenot Society of London and was also its president. He was well acquainted with J. J. Green and other Friends, but not a Friend himself.

Frederick W. Short, a Friend of Leytonstone, died on the 18th of 1st month. He was treasurer of the Monumental Brass Society.

Several specimens of a sort of cipher writing have recently turned up at Devonshire House among the Quakeriana stored there (D. A.R.B. MSS. 21 and 173; Portfolio 1., and Portfolio 14.99; Tracts 99.11). In order, if possible, to find a key with which to read these, it is proposed to reproduce one or two of the manuscripts in the next issue of *The Journal*. Meanwhile information respecting any other specimen of Quaker cipher writing would be welcomed.

EDITORS.

A Contemporary Account of the Last Illness and Death of George Fox never before published.

To the courtesy of Miss Sophia Felicité de Rodes, of Barlborough Hall (eight miles from Chesterfield), we are indebted for the transcript of part of an unique letter in her possession.

Miss de Rodes is the present representative of Sir Francis Rodes, the third baronet, and Dame Martha (*née* Thornton) his wife, and their son Sir John Rodes, the last baronet, of Barlborough, who died unmarried in 1743.

Those acquainted with that most valuable folio, the *Journal of the Life of Thomas Story*, will remember his several visits to Sir John and to his mother, and the interesting accounts he gives¹ of the worthy baronet's consistent walk as a member of our Society, to which his mother also belonged.

Miss de Rodes has inherited a considerable portion of Sir John's Quaker correspondence, including letters of William Penn, John Gratton, Francis Stamper, and others, and we may particularly allude to those of Henry Gouldney, of White Hart Court, "Gracious Street," who was Sir John's most intimate and special friend. Singularly no letters of Thomas Story remain.

We are glad to learn that the whole of the Quaker correspondence is being arranged, and may eventually be printed.

Henry Gouldney was the Friend, as all readers of George Fox's *Journal* will remember, at whose house the founder of our Society, after all the memorable and stormy events of his noble life, laid down his head in peace.

In *George Fox his Journal*, the editor, Thomas Ellwood, tells us² of the glorious end of this faithful servant of Christ. He relates that he wrote an epistle to Friends in Ireland, dated London, 10th of the 11th month, 1690 (*i.e.*, 10 January, 1690/1), and the very next day, after he had both preached and prayed at Gracious Street meeting, "with great power and clearness," he went to Henry Gouldney's in White Hart

¹ See pp. 90, 100, 465, 584, 649, 677, 684, 737. On each occasion Story gives him his title, either as "Sir John Rhodes," or "Sir John Rhodes, Baronet."

² See First Edition (1694), pp. 613, 614.

Court, telling Friends accompanying him thither that he felt the cold strike to his heart, as he came out of the meeting ; yet he added, "I am glad I was here," closing with those memorable words, a fitting ending to a well-spent life, "Now I am clear, I am fully clear."

From this time George Fox's strength rapidly decayed, till the ensuing Third day evening, when he died. The following letter to Sir John Rodes from Henry Gouldney is dated 15th of the 11 mo., 1690, only two days after the death, and the day before the funeral of George Fox.

Although there is not much that Ellwood's account does not tell us, this letter cannot fail to be read with the deepest interest, as indited by one so directly associated with George Fox's last hours.

One fact at least we learn, *viz.*, that George Fox had come to Henry Gouldney's on the Seventh day night previous to his death, and was not then well. The letter generally corroborates Ellwood's account and William Penn's letter to Margaret Fox, dated the day of George Fox's death, which is given in *The Fells of Swarthmoor Hall*.³

We now append an exact transcript :—

.... I have now a matter of greife to acquainte thee with, I call it so, because 'twill bring an exercise upon ye whole Church of God ; 'tis no less then ye Loss of our Dear and Honorable ffriend and eminent ffather G. ffox. he came to my house last 7th day night not very well ; his concerne was to be at meeting with us ye next day, and was thare and was largely carried forth, and spoake harty to some as he came out betwixt ye meeting and our house ; he felt ye cold to seize him inwardly yet seem'd Indifferent well towards night, yⁿ he was taken very ill and so continued till last 3d night near 10th hour and yⁿ quietly depart'd without any groan or strugling ; many ffrds came to vissit him, but for ye most part 'twas hard for him to speake and not easily understood, but severall times said ye Lord's Power was Over all, and he had a concerne in his illness for ye universall good of ffriends in all parts and Countreys.

'Tis indeed comfortable to behold ye Concerne ffriends are generally in, for his absence from us, and how ye antient ffriends mourns like little Childdren wⁿ in yt waight of ye sence of his service and Apostleship among them, w^{ch} desiers yt ye Lord would make up his loss, by largely powering forth of his spirit upon such as are yet behinde.

³ See pp. 362, 363.

Indeed he was a Worthy Champion in his day and lived to see a large increase of ye spreading of yt Gospell yt in these latter days was ffirſt plentifullly mannfifested to and yn faithfully declared by him.

But now he is gon and at rest from his labours and has ye reward of Joy and Comfort for his suffering and exercises here.

The above valuable account certainly impresses one more perhaps than previously realised, how great was the loss to the Quaker Church, and how intense was the grief of Friends generally at their founder's death.

JOSEPH J. GREEN.

Daniel Quare.

A correspondent, J. Pim Strangman, sends the following extract from the trade circular of Dorey Lester and Co. :— “The invention of the Repeater is ascribed to the Rev. Edward Barlowe in 1676, and it is claimed that the first Repeating Watch was made by Daniel Quare, about the year 1680, and it is said to have been presented by Charles II. to Louis XIV.”

In 1680, Quare had been for some years established as a clock maker, as he was admitted a brother of the Clock-makers' Company in 1671, though only twenty-three years of age; and in 1676, at the time of his marriage with Mary Steevens, he was described as “clock maker” of “Martins-le-Grand, in the liberty of Westminster.”

Pope refers to the repeating watches in *The Rape of the Lock*, circa 1712, in the line :

“And the pressed watch returned a silver sound.”

Daniel Quare left to his wife by will, *inter alia*, “the two gold watches she usually wears, one of them being a repeater, and the other a plain watch.”

For fuller particulars respecting Daniel Quare as clock maker and as Friend, see an article in the *Friends' Quarterly Examiner*, First Month, 1900. Any details respecting him not there recorded will be gladly welcomed.

ISAAC SHARP.

The Wilkinson-Story Controversy in Reading.¹

The history of this controversy in Reading is interesting because one is able to appreciate the effects of the different positions on the conduct of the Meeting, and one also realises how bitter the discussion became, and how lasting were its effects.

It may be well to state briefly wherein the disaffected Friends differed from George Fox and the Yearly Meeting. In the first place, they were jealous of George Fox's influence and authority, and declared that he would become as a pope. Secondly, they were jealous of the Yearly Meeting, which they compared to a supreme Court of Judicature. Thirdly, when asked, "Ought not Christian Churches to disown for breach of fundamental articles?" they answered, "that if such articles were against the Light of Christ in the individual conscience, was not the requiring of submission an infringement of Christian Liberty?" Fourthly, they objected to the Society's rule requiring abstention from payment of tithes. Fifthly, they objected to the establishment of Monthly and Quarterly Meetings for Women, saying that already women had more power than ability to make use of it. And lastly, they defended the practice of fleeing in time of persecution, and of discontinuing usual Friends' meetings in order to escape the cruel provisions of the Conventicle Act. Dr. Thomas Hodgkin says in his *George Fox*,² "One can see that the very existence of the new Society and, it might almost be said, the cause of religious freedom in England, were at stake, and that with all their bold words on behalf of Individualism, these opposers of all Church authority in the new community would, if victorious, soon have had neither community nor individuals left."

Wilkinson and Story were represented in Reading by Thomas Curtis and Ann his wife, Benjamin and Leonard Coale, Leonard Key, Robert Payne, Thomas Tudway, and

¹ An account of the controversy, in which John Wilkinson and John Story, both of Westmorland, took the leading part, is given at some length in John S. Rowntree's *Micah's Mother; or a Neglected Chapter in Church History*, London, 1893. See also *Wiltshire Notes and Queries*, June, 1903. Westmorland, Wiltshire, and the West of England generally were principally affected by this opposition to law and order. Several leaders of this movement joined other Churches and became bitter opponents of Quakerism, but the majority of the Separatists returned to the fold.

² *George Fox* in "Leaders of Religion" series. London, 1896, p. 249.

Robert Pocock. These Friends were the most prominent in the Meeting ; the Curtises and Coales had joined the Society when the Meeting was started in 1655. Leonard Key was a most powerful minister. The majority of the Meeting did not follow these leading Friends but remained within the Society ; the most prominent among them were John Buy, William Lamboll, Abraham Bonnifield, and Christopher Cheesman.

The first reference we have to the dispute is in George Fox's *Journal*, anno 1677—"I was at Friends Meeting at Reading, and in the evening had a large meeting with Friends ; next day there was another meeting about holding a Women's Meeting, some of them, that had let in the spirit of division, fell into jangling and were disorderly for a while till the weight of Truth brought them down." There is a Monthly Meeting minute, 26-9-1680, reprimanding J. Buy, who had written to London asking what action he should take, and exhorting him "not to be so forward and active in sowing discord." Four months later John Buy and others were reprimanded for writing to London complaining of what was being taught. B. Coale was Monthly Meeting clerk and wrote pretty much what Thomas Curtis and he agreed upon.

The disagreements grew rapidly fiercer though there was yet no open rupture. The Meeting House had been built in 1671 by Thomas Curtis, who had been partially reimbursed by Friends, and had handed it over to four trustees appointed by the Meeting. Now, in 1681, three of the four trustees were of Curtis's party, who, seeing a rupture imminent, disregarded the opinion of their co-trustee, and handed back the property into Curtis's hands, making him sole owner, thus securing to their side the principal asset.

The Sunday evening meeting was of a more public and probably more lively character than the morning meeting and the Wilkinson-Story party objected to it, and attempted to spoil it by starting an afternoon meeting. Neither would they allow the Women Friends of the Quarterly Meeting to hold a half-yearly Meeting at Reading, at the time of the Men's Quarterly Meeting. Thomas Curtis declared it not suitable that Women should go gadding about the county away from their household duties. Whereupon he clinched his argument by locking the Meeting House doors and walking off with the key. The Women had to meet in an adjoining malt-house.

These Women's Meetings were started by George Fox, which was a prime reason for the dissentients to have none of them. Thomas Curtis's attitude to George Fox is in the sharpest contrast with his attitude of some years before when he addressed Fox as "he who should come, not born of Flesh, but of the Spirit." Benjamin Coale was clerk of the Quarterly Meeting, and he had disseminated William Rogers's Separatist book, entitled, *The Christian Quaker*. In fifth month, 1681, many Friends in the Quarterly Meeting resolved to supersede B. Coale, and in second month, 1682, they appointed William Austill as clerk. Twenty-nine men Friends signed a paper removing B. Coale, and ordering that he should be paid what was due to him. William Austill began to write the minutes, but Thomas Curtis tore the papers from him. Benjamin Coale acted at that meeting, but refused to show what minutes he had made, saying, "It is below *men* to concern themselves with such as you are." The minutes were not then read over as now, but the book lay upon the table at the end of the meeting "for all faithful friends to see if they please, how the business is entered and recorded." After considerable discussion Coale and Curtis agreed to let the other Friends look at the book for half an hour, Curtis sitting watch in hand, while Leonard Coale and Benjamin Coale stood by to guard the book.

As the Meeting for Sufferings refused to recognise B. Coale as clerk, in second month, 1683, the two parties in the Quarterly Meeting held their Meeting at the same time in the same room each with its own clerk; and at the next Quarterly Meeting they finally and entirely separated.

In Reading, however, Friends still continued to meet together and quarrel, the Wilkinson-Story party allowing Friends to marry without liberating certificates, walking about the room when William Lamboll was speaking, and keeping on their hats during prayer from Friends with whom they did not agree.

The Orthodox Friends appear to have intoned their testimonies in meeting, justifying it as a further growth in Truth, but Thomas Curtis declared that "singing out testimonies in a Public Meeting as some do, is an abomination to the Lord." In sixth month, 1684, the two parties sat back to back in Monthly Meeting in the same room, each party with its own clerk. But the following two months the Orthodox met for business in a room above the Meeting House; however, in ninth month, 1684, T. Curtis and his

party coming early locked the door of the upper room, and, to quote their own account, "Friends [*i.e.* their own party] being pretty many Meeting in ye lower room there came in also J. Buy and William Lamboll and several of their company, and the windows being shut, they desired to sit down with Friends but after some disorder went all away and left us." Thus two Monthly Meetings were formed, but for another year the two parties met together for *worship*!

Then the Wilkinson-Story party desired "that Thomas Curtis shut up ye doors, seeing it is only the house that keeps us together for which Thomas Curtis is liable to be fined if ye magistrates be strict upon us." How different from the spirit of earlier years when he had gone to prison time after time for having meetings at his house! He locked the door, and later "made a wall with bricks before it, for, having stopped up the witness in themselves, they would fain stop it up without, the door being a witness against them." So the Meeting House remained unused for seven years, the Orthodox meeting in the yard outside in the wind or rain as a protest against their eviction. Curtis and his friends met in private houses.

In the meantime, complete separation rendering verbal conflict impossible, both parties took to print and a stream of pamphlets issued from the press. They are full of personal abuse and recriminations, mixed with the well known theological arguments of the two divisions. The following is a list of all the pamphlets that I have been able to discover on the subject:—

Date.	List of Pamphlets.	Author.
25/1/1685	The Lybeller Carracteriz'd or a Hue and Cry sent after him - - -	B. Coale and L. Key.
25/2/1685	A Stop to the False Characterizers Hue-and-Cry - - - -	W. Lamboll and J. Buy.
3/1685	A Reply to A Stop to false Characterizers, etc. - - - -	L. Key.
1686	Reasons why the Meeting House Doors were shut up at Reading -	T. Curtis and B. Coale.
4/4/1686	Something in answer to the above Reasons - - - -	W. L. and J. B.
1692	Reasons for shutting Meeting House Doors, Reading - - - -	L Key.
1692	An Expedient for Peace - - - -	Bristol Friends.
3/4/1693	Revival of the Difference - - - -	L. Key.
4/4/1693	Proposed Expedients for true Reconciliation - - - -	B. C. and C. Harris.

- 21/4/1693 The late Expedients tenderly considered - - - G. Whitehead, W. Meade, and others.
 5/1693 Deceit Discovered, and Malice Manifested in L. K.'s late paper - - Thomas Ellwood.

In 1693, when all fear of fines had passed, the Separatists went back to their old house, and the others seeing that further protest was useless, took rooms on lease in London Street. They continued separate until 1716, when they re-united in a new house on the same site as the present house in Church Street.

The Wilkinson-Story faction, weakened by death and possessing no fresh life, were induced by Thomas Story to capitulate and admit their fault. Thus ended a controversy that had lasted thirty-six years.

HOWARD R. SMITH.

The Handwriting of George Fox.

A correspondent, William F. Miller, of Sidcot, has kindly furnished some interesting information respecting the interpretation of the words "helxe don dos" in the handwriting of George Fox referred to in the first number of *The Journal*.¹ It should be mentioned that the words should read "helxn don dos." William F. Miller writes that there is no mention of an Alexander Dundas in the records of Scottish Friends, but suggests that the person referred to is Helen Dundas, widow of the William Dundas alluded to in Sewel's *History*. William Dundas is also not mentioned in the records, probably having died before the date at which the records commenced, *viz.*, 1669, but the name of his widow Helen frequently occurs. It will be seen that four out of the five letters in "helxn" and "helen" occupy identical places. The difficulty is that the closest examination will not get rid of what is apparently an *x*, and also that George Fox usually formed the letter *e* distinctly.

ISAAC SHARP.

¹ Art. *The Handwriting of George Fox*, p. 9.

Our Recording Clerks.

No. 2. RICHARD RICHARDSON, 1681-1689.

Among the 491 prisoners liberated by Charles II.'s "Charter of Release" in 1672, appears the name of Richard Richardson, of the county of Essex. The cause of his imprisonment is given by Besse¹ as follows :

At the Quarter Sessions at Chelmsford, on the 1st of the month called July, Richard Richardson and Christopher Taylor, having been bound to appear there for teaching School without License, appeared accordingly : But the Justices not finding sufficient Cause to proceed against them on the Matter they were charged with, tended to Richard Richardson the Oath of Allegiance and committed him to Prison for refusing to take it ; at the next Assizes he had Sentence of *Premunire* past upon him, and was continued in Prison about two Years and a Quarter, where he suffered much through Extremity of Cold and cruel Usage, being often shut up among the Felons.

It seems highly probable that the R. R. above referred to was the same who became the second clerk to Friends, but, as there were other Friends bearing the same name at the same period, the statement must be received with reserve till absolute proof shall be forthcoming.²

After his liberation R. R. seems to have moved his residence nearer to London, for, in the register of his marriage on the 23rd of 3mo., 1676, to Anne Mullins, of Bow, widow, at Ratcliff, he is described as of Bishopsgate Street, London, schoolmaster.

The following letter from George Fox was addressed, "For Richard Richardson, School Master, Wheeler Street, Spitalfields, London." It is an interesting example of the way G. F. made use of the book learning of his friends.

der richard with my love to thee and to thy wife and to all the rest of frendes in the holy see[d] of liefe now der r r j deser that thou would search all the liberys consaring mareges and what the doe say of them &

¹ Coll. Suff., 1. 204, anno 1670.

² A Richard Richardson who may be referred to by Besse (*Coll. Suff.*, 1. 462, 463) lived in the west of the Metropolis, and another signs, with a number of Cumberland Friends, a testimony to John Wilkinson (*D. Port.* 16.66). There was also a Nottingham Friend of the same name. George Fox in his *Journal* mentions the presence of "Richard Richardson" at Swarthmore in 1660. I have gone on the assumption, as yet unproved, that the references to the name which appear in connection with several places in the neighbourhood of the east of London, are to one man and that one the subject of this sketch.

the fathers and how the [?] did befor the the [?] monkeish sort came in in the britens time and when marring with the prest came in soe search heasterys and lawes and see what thou canst bring out both good and bad and wat maketh a mareg and doe what thou canst in thes thing for it hath ben upon mee som time to wright to thee of this thing and did recve thy leter by r. bartleet which I did let thomas loson see it is a not[ab]le thing soe in hast with my lov gff.

Swarthmore, 8mo. 16, 1679.3

THE CLERK AND HIS ASSISTANTS.

The clerkship to various Meetings, national and local, left vacant by the early and lamented death of Ellis Hookes on the 12th of 9mo., 1681, was quickly filled by the appointment of Richard Richardson, who took up some of the duties of the office on the 25th of 10mo. At a Six Weeks Meeting held on the 11th of 2mo., 1682, his salary (as far as payment from that Meeting was concerned) was to be "at ye rate of 20lbs. p. an. to be paid Quarterly and he to have ye profits of certificates of marriages."

Joseph Miles, who acted as assistant to E. Hookes, continued in his office and the Six Weeks Meeting granted him "24 lbs." per ann! Presumably at his retirement or decease, Mark Swanner joined R. Richardson, at any rate we read that at a Six Weeks Meeting held in 1mo., 1683/4 "The deciding of ye matter between R. R. and M. Swaner is left to ye meeting yt keeps ye poors money," and shortly afterwards that "M.S. is to have 30 lbs. per year to be paid half by ye city and half by ye country."

³ Where the original of this letter was in 1859, the following letter (D. Dix MSS.) will show:—

"JAMES DIX,

"Esteemed Friend,

"My Cousin Benjn. Candler forwarded me thy letter to him requesting to have the perusal of a letter of Geo. Fox in my possession. I was from home at the time and since then I have thy letter of the 5th inst. on the same subject. The letter in question is in a dilapidated condition so that it has been pasted upon a card for preservation, and cannot be sent by post. I have had it copied out for thee and also send thee a facsimile of the original as nearly as may be. —Thy Friend,

"6, South Place,
"Stoke Newington,
"8th. of 9th mo., 1859.

"MARY REED;

"The answer to the above is written in a very small hand and is in places much obliterated by being worn away by folding."

* * * *

The letter, which is entirely in George Fox's writing, is in parts practically illegible and his meaning can only be conjectured. R. Richardson's reply, which Mary Reed transcribes but with many blanks, appears to be full of allusions to ancient and modern writers on marriage.

His work consisted of entering wills and trusts relating to Friends and also copying records of sufferings into the "great register booke of sufferings," a continuation of the work of Ellis Hookes.⁴ In 1685 the Meeting of Twelve ordered "Mark not to trouble abt finances but get on with the Records"! The Chamber used by E. Hookes, and even after his death called, at times, by his name, was presumably used by his successor, and letters of a public nature were still addressed to "3 Kings Court in Lumbar Street."

It is not known whether R.R. attended daily at his office, but we can imagine him making his way on foot or otherwise over the two or three miles of country which separated Bow from London, and entering the city through the Bishop's Gate, or first calling at the extensive house and grounds belonging to the earldom of Devonshire, which formed a noticeable feature in the landscape to the east of London, a portion of which estate Friends had occupied since the Great Fire.⁵

In 1684 a kind Friend purchased some useful articles for the clerk's office and application for payment for the same was made to the Meeting of Twelve :—"Wm. Chandler desireing of this Meeting money for ye watch and Larum at Richard Richardsons chamber, wee not knowing who ordered ye buying of it were not willing at present to pay for it," but the Six Weeks Meeting finally agreed to pay.

That a time-keeper was needed in The Chamber to regulate the speed at which the clerks worked is clear from the occasional evidence we have of the suddenness and urgency of work required at their hands, of which a sample may be seen in a letter⁶ in the handwriting of George Whitehead, and showing signs of having been dashed off at high speed, a copy of which is here given :—

DR. R. R. and M.

We do very greatly want a List of the names of frds throughout the several counties, who are prosecuted, convicted and seized on ye exchequer writts of Recusancy for 2olbs p mens. The List is Inquired for at ye Attorney generals.

⁴ See *Journal*, i. 15. We owe a debt of gratitude to R. R. for his very full indexes to these two volumes of *Sufferings*.

⁵ See William Beck's *Historical Account of the Acquisition of the Devonshire House Property in Bishopsgate Without, London*. London, 1903.

⁶ D. Portfolio 16.24.

Tis an Intire List of names we want, of so many counties as ye have
undr these heads of

Prosecuted for Recusancy,

Under seizures or Distresses,

Pray do each of you your parts without delay we have almost gotten
an ord'r of Reference to ye Attorney Genl. Make a Distinct List of those
that are given in to ye K. with this last [*word obscured by a blot of ink*] and make up ye List with ye rest behind, put ye names only, with ye
year: Under ye distinct heads as above and Counties as wheth'r undr
prosecution or undr seizure (or distraind) or writs out agt them

as Surry,
Prosecuted,

1688 A. Fielder, etc.

sure remembr Surry frds. Counties wanting must be taken as they
come.

Some such occasion as this, perhaps, was the means of introducing another person to The Chamber, one who was to occupy a position of responsibility and trust for half a century. I have failed to find the exact time at which Benjamin Bealing entered the service of Friends but I have traced him back by his writing to the early part of 1687. In the 4th month of that year the Six Weeks Meeting appointed several Friends "to consider and conclude with the Meeting for Sufferings whether 3 Clarks shall be continued, or whether of ye two Mark Swaner or Benj. Bealing should go off." The former was evidently dismissed, as we read later: "When ffrds have occasion for Mk. Swaner they will send for him." Mark Swanner died in 1713 in Shoreditch at the age of eighty.⁷

In his controversial writings ⁸ Francis Bugg has a good deal to say of Richard Richardson (whom he describes as "this learned champion," "G. Whitehead's learned Friend," "Recorder General," etc.) and his office. On a scrap of paper in the pointed, cramped writing of R. Richardson, which has recently come to light,⁹ are the words:—

"ff Bug sayes Ellis Hookes had 50 lbs p an and R^d Rdson is his successor. this charge is false and ye information also and preposterous ffor R R has laid out more for ye country, since concerned in their business, than he yet recd:"

Our Friend's public service continued to shortly before his decease. As he did not sign the Epistle of the Yearly

⁷ Mark Swanner's name occurs on the title page of the enlarged edition of Penn's *No Cross, No Crown*, 1682, but I know not what exact connection he had with the issue of this important work.

⁸ *De Christiana Libertate* and *The Painted Harlot*, etc.

⁹ D. A.R.B. MSS. 183.

Meeting which was held on the 21st and 22nd of 3 mo. [May], 1689, it is probable that by that time he had resigned his post of clerk; though I find him still acting for the Society two months before he died.

LEARNING AND LITERARY LABOURS.

There is abundant evidence that F. Bugg's description of R. R. as a "learned Friend" was correct. His position of schoolmaster presupposes more than ordinary education. G. Fox's application to him to look up literature on the marriage question confirms this. The following letter,¹⁰ written when Friends were busily engaged on behalf of their brethren, captives in the Barbary States, is interesting in this connection:—

DR FRDS,

17, 5mo., 86.

J[ohn] O[sgood] Theod. E[eccleston]. Not Knowing whether I may have opportunity or liberty to speak of it again, and being it is desired by ye meeting you may draw vp a paper about ye return to ye paper for limitation of contribution towards ye captives redemption, I take this way to impart what has been in my minde about it. And that is, this limitation makes our charity fall far short of that of ye primitive Xs, who of their generall contributions, assigned a part for ye redemption of captives, and I remember one Bishop, I think his name was Acatius, did send very largely to redeem such as were taken captive, I think in war (but I may search further for that), and those heathen.

And reading last night, I met accidentally with a place in Doctor Cumber, how that ye Church at Carthage sent 800lbs for redemption of captives in Numidia about where Argiers is and Sully. Now may not those African Christians condemn us, if we restraine charity from our Brethren, they contributing so largely to heathen, further note. I have read in Ecclesiastical writers, that ye same Acatius by that means brought very great advantage to ye Christian faith, and great favour to Xns from ye heathen I think in Persia.

Thus much I can croud in this little paper, more than I could do in a meeting. So leave it with you, to make vse of as you have occasion, and see meet.

R.R.

There has been an objection, though unjust, among people that we are Charitable onely to our own, very false. But this limitation, if admitted and known, may give occasion to say, we are not charitable to all our own.

Unlike his predecessor in office R. Richardson entered fully into the polemics of early Quakerism, in defence of G. Fox and his associates against Francis Bugg, William Rogers, Thomas Crispe, and others. His *Few Ingredients against the Venom in William Rogers' Book, stiled The Christian Quaker Distinguished*, etc., 1681, and

¹⁰ D. Portfolio, 17.12.

its sequel, *Another Ingredient against the Venom in F. B.'s Book*, 1683, are frequently quoted in the later writings of these two Separatists. William Rogers describes the *Few Ingredients* as a tract in which “*Heathenish, Papistical and Protestant* authors of divers sorts are quoted to vindicate *George Fox* his saying in his *Book of Womens Meetings* that *Micahs Mother* spoken of *Judges 17th*, was one recorded for her Wisdom and her Virtue.” *William Rogers's Scourge of Tow fired*, with reference to Rogers's *Scourge for George Whitehead*, was issued about 1684, and *A few Notes on some Principal Passages in Babel Builders* (a book written by Thomas Crisp in 1681) were added as a postscript to Stephen Crisp's *Babylonish Opposer*.

In collaboration with William Penn, R. R. wrote a *Treatise of Oaths*, which was published in 1675, and contains in its 166 quarto pages citations from over 200 authors, etc., according to a *Catalogue* of them given in the book. He also published *A Testimony against Tything amongst Christians*, 1680, with many references to “Books, Authors and Persons, whose Sayings, Actions and Writings are herein instanced;” and articles on *The time called Christmas*, on *Adoration in General and in particular of Hat-Honour*, and on *Wigs*.¹¹ This last pamphlet, *A Declaration against Wigs or Periwigs*, is a very curious little production of about 1,500 words, concluding with twenty-one lines of “poetry.” It throws ridicule on the use of wigs, with references, either for or against the custom, to Nehemiah, Isocrates, Philip of Macedon, the Emperor Titus, Plato, Solon, Julius Caesar, Tertullian, Homer, etc., etc.

PRIVATE LIFE.

The data for a protraiture of the home life of our Friend are at present very scanty, as, unlike the previous occupant of his office, so little is available from correspondence. At some period between 1679 and 1681 he seems to have settled at Bow, for his name and that of his wife occur on the minutes of Ratcliff Monthly Meeting from 4 mo., 1681. He did not take much prominent part in the proceedings, but frequently acted for the Meeting in matters concerning the Mile End and Bow portion of its area. He does not appear to have been a ministering Friend.

¹¹ All these pamphlets are in D. as also numerous MS. notes by the author and papers which do not appear to have been printed (D. Portfolio 4; MSS. Bxo. C; A.R.B. MSS.; etc.).

Richard Richardson died at Stratford-le-Bow on the 14th of 4 mo., 1689, of "consumption and ulcer in the lungs," aged sixty-six, and was buried at Ratcliff. A copy of his will, still preserved among the beautifully arranged records of Ratcliff and Barking Monthly Meeting, is here reproduced :—

RICHARD RICHARDSON OF BOW HIS LAST WILL AND TESTAMENT.

In the fear of God I Richard Richardson of Bow in Middlesex being sick in body but of good and perfect memory do make this my last will and Testament as followeth (vizt.) I give and bequeath to my trusty and wel beloved friends, Phillip Burneat and John Rogers both of Lowsewater, Rich. Head of Mober, Tho. Tiffin of Eaylefield, Jonat. Bowman and Josiah Ribton both of Broughton, all of the County of Cumberland, the sum of one Hundred Pounds, namely that which is secured by land lying in that County,¹² also I give and bequeath unto Degory Marshall and Edw. Hore both of Ratcliff in Middlesex and William Townsin and Hen. Wilson both of Southwark in Surry, the sum of one Hundred Pounds, and all the rest of my Goods and Chattells I give and bequeath unto Anne Blithe allis Mullens allis Richardson, now my dear wife, whom I make my sole executrix of this my last will and Testament to whose direction I leave my Body to be buried, comitting my spirit to the father of spiritts, through Jesus Christ my Redeemer in whom I have beleevered, and by whose holly spirit I have been comforted. RICHARD RICHARDSON,

May the eight and twentieth one Thousand six Hundred eighty nine, sealed and deliuvered in the presence of us, John Monk, Mary Monk, Esther Morter, Joshua Cobham, Moses Fowler.

Richard Richardson his Instructions as followeth.

Dear friends Degory Marshall and Edward Hore and the rest concernd, that 100lbs that I have bequeathed to you, my mind is, you should suffer my widdow to enjoy, afterwards to pay 10lbs of it into the meeting of men friends at London, and the rest to dispose off, towards the help of Friends disabled thorow sufferings, and their Childrens maintenance in the City and also in the Countries as you shall see meet with the advice of friends.

RICHARD RICHARDSON.

3rd, 4mo., 1689.

Ann Richardson, widow, died at Limehouse, on the 4th of 8th mo., 1695, aged sixty-two. In her will there is a reference to "Richard Richardson, my late husbands brothers son." It is probable that Richard and Ann Richardson had no family:

NORMAN PENNEY.

¹² This reference to Cumberland may prove to connect our clerk with the R.R. of that county referred to in Note 2.

Notes on the early Records of Friends in the South of Scotland from 1656 to about 1790.

Many years ago the present writer had the privilege of looking through the eight volumes containing the early records of the Society in the south of Scotland then preserved at Edinburgh, and of making a pretty full abstract of their contents : and subsequently he compiled from it a *Dictionary* of all the names of persons mentioned in the volumes whether Friends or others. In a work of this kind, especially where the originals are not available for purposes of comparison, some errors and omissions are only too likely to have crept in, but it is hoped they are comparatively few.

On looking through the *Dictionary* one is struck by the small number of Friends, who, during the period in question, nearly 140 years, lived within the bounds of what was then called Edinburgh Yearly Meeting—that is all of Scotland south of the river Tay. The number of names of persons in the volume is about 1,580. Of these, nearly 500 belong to members of Aberdeen or London Yearly Meeting or other stranger Friends visiting Scotland, whilst about 310 are names of those apparently not Friends—“ persecutors,” witnesses to marriages, and others ; so that the number of men, women, and children in Edinburgh Yearly Meeting, Friends by convincement or birth, during the long period under review, would seem to have been little over 770. This includes not a few students attending Edinburgh University, and other “casuals.” Registers of births, marriages, and deaths were, during part of the time, not over carefully kept, and considerable gaps occur in the records of Meetings for Discipline ; so that it is probable there were members whose names do not appear in any of the Meeting records. The number thus passed over, however, must, one would think, be small.

As regards the professions or trades of the Friends, so far as they are recorded, it may be interesting to note that there were nineteen gardeners and seedsmen, nineteen weavers, ten servants (male and female), ten “merchants” (shop-keepers), six tanners, six tailors, five glovers, four shoe-makers, three brewers, three bleachers, three tobacco-

merchants, three linen-drapers, two doctors of medicine, two smiths and farriers, two skippers, two wrights, two school-mistresses, two dyers, two hatters, one stocking-maker, one cooper, one coal-grieve, one coach-driver, one printer, one clothier, one sieve-wright, one inn-keeper, one chamberlain (steward). There were also five "portioners" (small landed proprietors), and perhaps not more than three "Lairds," Walter Scott of Raeburn, John Swinton of that ilk, and Anthony Haig of Bemersyde.

There seems to have been a numbering of the Society in the south of Scotland twice during the period: the first occasion was in 1669 when the *men* in Edinburgh Yearly Meeting amounted to sixty-four, and the second numbering was in 1787, when the remnant of *both men and women*, belonging to Edinburgh and Kelso, the only remaining Meetings in the south of Scotland, amounted to twenty-three.

Amongst the earliest gatherings of the Society in Scotland seem to have been those in the West about 1656, probably at Glasfoord, and Friends continued to linger on in that part of the nation till the middle of the eighteenth century, when the Meeting in Glasgow, which was established in 1687¹, appears to have died out; it was not revived again for nearly forty years.² The first record of settled Meetings at Edinburgh³ and at Stitchel (afterwards Kelso) was in 1669, and both these Meetings continued to exist till towards the close of the eighteenth century, though with increasing feebleness. In 1788, William Miller of Craigen-tinny—the third of the name in Edinburgh Meeting—who was popularly known as "the king of the Quakers," was disowned for "marrying out" and other irregularities, and an entirely new era in the life of the Society in Scotland

¹The Epistle from Edinburgh Yearly Meeting to that of London, iii. month, 1687, records "Their is a Litle weekly Meeting newly sett up in Glasgow (on of the most considerable Cities of our nation): wheir the Eitter and dark Spirit of the professors and presbyterian priests did reign in a mighty dominion of death, To the keeping out of Truth So Long as it could."

²George Dillwyn, who visited Scotland in 1787, communicated to the Meeting for Sufferings "the pleasing account of the little meeting at Glasgow" (Letter from John Pemberton to George Miller): whilst in 1792 Mary Dudley and her companion "made a little stop" at Glasgow and visited "the few there who appear under convincement" (Mary Dudley to George Miller).

³We learn, however, from Gough's *History* (vol. I. p. 168) that a Meeting had been gathered at Edinburgh as early as 1654.

commenced. New record books were procured, Meetings for Discipline were once more regularly held and their proceedings recorded, also marriages, births, and deaths, for the most part, duly registered.

The original records from which the contents of the *Dictionary* have been summarized are contained in the following eight volumes :—

First (Book U). This is the oldest record book of Friends in Scotland, the earliest entry in it being vi. month, 1656, four months after which the first marriage amongst Friends in Scotland was recorded. The volume seems to have been intended as a chronicle of all noteworthy events happening to Friends in the south-west of Scotland, including persecutions, births, marriages, deaths, bequests for the service of Truth, etc., with occasional notices of the course of politics in the nation. These are more or less carefully set down, year by year, from 1656 to about 1703. After that the entries are very irregularly kept up until 1728. Prior to that date, there are few notices in the volume of Meetings for Discipline, but from 1728 until v. month, 1733, the minutes of the Monthly Meetings held at Glasgow and Wester Mucroft are given. After this, there are but few traces of regular meetings in the west of Scotland until that at Glasgow was re-established towards the close of the century. There are, however, in this volume scattered notices of births, deaths, etc., until 1807.

Second (Book T). This contains a record of the proceedings of Edinburgh Quarterly Meeting from iv. month, 1669, when Meetings for Discipline were first regularly established in Scotland, to xii. month, 1737, also copies of sundry papers by George Fox and others, and the registry of marriages at Edinburgh from 1670 to 1695. The entries between 1680 and 1695 are the original marriage certificates, with autograph signatures. One or two marriages of later date are recorded amongst the Quarterly Meeting minutes. When Edinburgh Quarterly Meeting⁴ was constituted in 1669, the Monthly Meetings forming it were Edinburgh, consisting of Edinburgh and Prestown Particular Meetings ; Glasfoord, consisting of Glasfoord, Dowglass and

⁴ The meetings were held in the iii. vi. ix. and xii. months ; that in the iii. month was in a few years termed the *Yearly Meeting*, and from it were sent Epistles to London Yearly Meeting (commencing in 1686) and Aberdeen Yearly Meeting.

Badcow Particular Meetings⁵; and Lessudwine, comprising Lessudwine⁶ and Stitchell Particular Meetings—afterwards known as Kelso Monthly Meeting. From a “List of men belonging to Meetings” under date iv. month, 1669, it appears that there were eight men Friends belonging to Edinburgh Particular Meeting, five to Prestown, twenty-one to Glasfoord, three to Dowglass, six to Badcow, twelve to Lessudwine, and nine to Stitchell. In 1692, and for many years after, the Meetings sending representatives to Edinburgh Quarterly Meeting, were Edinburgh, Linlithgow, Kelso, Glasgow, and Hamilton and very occasionally Askin, Dowglass, and Garshore. By 1722, their number was reduced to Edinburgh, Linlithgow, Kelso, Glasgow, and occasionally, for a few years, Garshore. In 1735 and for some years later, the name of the Meeting of Beldivy, a hamlet near Dundee, is added. There are no records remaining of Linlithgow or Beldivy Meetings. The former is first mentioned in 1673. By 1730 it seems to have fallen to a very low ebb, though the Quarterly Meeting continued to pay the rent of a Meeting House there for some years after that. When Catherine Payton visited Scotland in 1752 the Meeting was quite extinct.⁷ Beldivy Meeting never consisted of more than one or two families, but it seems to have been kept up until about 1770.

Third (Book M). This record of the proceedings of Edinburgh Monthly Meeting comprises from iv. month 1669 to v. month, 1706; also copies of sundry papers by George Fox and others, and the cash accounts of Edinburgh Quarterly Meeting from about 1719 to 1777. The few

⁵ This Monthly Meeting merged into that of Hamilton, which is incidentally mentioned in the records as early as 1673; and that, in its turn, was superseded by Glasgow Monthly Meeting.

⁶ Report was made to Edinburgh Quarterly Meeting iii. month, 1678, “y^t the meeting held for diverse yeirs at Walter Scots house in Lesswdine hes been hastily removed from thence without the advice and consent of their Monthly Meeting, the hurt y^t may come to the truth in generall being upon the mindes of the freinds of the meeting it was proposed that some wold goe and visite these freinds y^t had so hastily wt-drawen from Walter Scots howse,” Four Friends “offering themselves to be at their monthly meeting at bimerside nixt 4th day, it is recomended to them by the meeting to deale wt these qo have wt'drawn to return and Againe keep meeting at Walters house in soe farre as being upon the place they may finde consisting wt truth and report to freinds.” There is no further mention of Lessudwine in the Records, but from the *Life of Christopher Story* (p. 29) there seems to have been no revival of the Meeting there.

⁷ See *Life of Catherine Phillips*, p. 39.

marriages (1693 to 1703) in the book are recorded amongst the Monthly Meeting minutes. A few births at or near Edinburgh (1670 to 1683) have been entered at the end of the volume.

Fourth (Book Q). In this volume are entered the minutes of Edinburgh Monthly Meeting from ix. month, 1730 to iii. month, 1794, with some long intervals during which there is no record of any Monthly Meetings having been held. At one end of the book are the only early records extant of "ye Weemens Quarterly Meeting at Edinr." xii. month, 1688 to iii. month, 1694. These consist principally of notices of relief afforded to poor Friends. A few records of marriages, and one or two of burials, occur in the course of the Monthly Meeting minutes.

Fifth (Book O). This contains "a Register of Burials" in Friends' Burial Ground, the Pleasance, Edinburgh, from 1680 to 1716. The ground was used by Friends of Edinburgh and also by those of Linlithgow and other places at a considerable distance from Edinburgh. There is also a "Register of Births" for Edinburgh Monthly Meeting from 1670 to 1786, and intermixed with these, are several notices of deaths and one of marriage. The volume has also been used to minute the proceedings of Edinburgh Preparative Meeting from 1787 to 1798.

WILLIAM F. MILLER.

To be continued.

"1669. Ferdinando Salmon a person not excommunicated was buried in the Bee-garden of George Bayly his tenant upon the 9 of November by Joan Salmon his wife and Robert Salmon and John Salmon his sonnes Quakers."

From the Parish Register of Shudy Camps, Cambridgeshire.

London Meetings licensed in 1738:—Brook Street, Ratcliff; Ewer's Street, Southwark; Fair Street, Horseyedown; Little Almonry, Westminster; Peel; Quaker Street, Spitalfields; Sandy's Court, Houndsditch; Savoy, in the Strand; Wapping; Whitehart Yard, Gracechurch; Workhouse, Clerkenwell. *From Besant's "London in the Eighteenth Century."*

The Quaker Family of Owen.

Continued from p. 39.

We now revert to Nathaniel Owen, the younger, who was born probably at Cranbrook, circa 1652. He resided firstly at Sevenoaks, as a Mercer, in business with his father. He mar. firstly at the house of John Blatt, Tanner, of Red Hill in Reigate, 9 Aug., 1676, Ann Green, of Coulsdon, perhaps a daughter of Samuel Green, of Oxted, a sufferer in 1666, 1673, and 1683. There was some little difficulty about this marriage so

that a particular meeting be apoynted at ye house of Anthony Shephard in Rygate parish [A. S. was a Quaker sufferer in 1670 and 1671] the 20th day of the 5th month being 5th day next come two weeks ; about ye 10th hour of ye same day ; of wch meeting wee doe desire the said John Dew and Jonathan Lambull [of Reading] to give notice to all whom they judge have anything to object against ye proceeding of ye above named Nathaniel Owen and Ann Green in order to Marriage.

But those objecting ““not producing any weighty Reason why Ann Green might not proceed (as above) to marry whom shee pleased,” and none appearing at the next Monthly Meeting “to impeed the same,” it was their judgment they might proceed to “marry in the Truth’s order.”” Nathaniel Owen produced a certificate of clearness from “Sevenoake.”¹³

Nathaniel and Ann (Green) Owen had issue an only daughter, Ann Owen, born at Coulsdon, 19 June, 1677. Whilst there she penned an interesting letter given in the recent *Memoir of John Roberts* (1898), from the original in possession of Lawson Thompson, of Hitchin. It is dated “Coulsdon in Surrey ye 20th 7 mo 1699,” and is addressed to Daniel Roberts, of Chesham (son of John), with whom she was evidently on terms of great intimacy and religious and spiritual sympathy. Ann Owen mourns the deprivation of her friends’ company, which includes Daniel Roberts’s wife, begs the favour of a letter, and asks their prayers.

Oh that thou wast but Senciable how much I long for some of thy company. I have so good an opinion of yee as to think thee woudls endevour to aford me more then I have had lat[e]ly, for true bosom frds are realy very scarce to find. I am now very lon[e]ly for my fathr and mothr are both at Reygat, and have been much there this Severall weeks, and

¹³ Dorking Minute Book, v. month, 1676.

great part of our goods are gon, and I expect that in a lettel time yt we shall all go, and before that hurry, made use of this oportunity to send yee a few lines, . . . desiring thee to give my Dr Love to thy wife and Lettel ones, hoping thee wilt except of the same from me, who lives in hops of seeing you at Reigat before it be very long, and In the mean time shall

Rest thy ever obliged and most Constant

Friend to Searve thee or thyne, ANN OWEN,

Pleas to give my Respects to Mary and Jacob.¹⁴

The above letter is excellently written in a kind of engrossing hand then prevalent.

Ann Owen mar., at F. M. H., Reigate, 20 Jan. 1713/14, Thomas Belch, of Cheapside, Linen Draper, and Cloth Worker, son of George Belch, late of Charlwood (Chorleywood), psh. of Rickmansworth, Herts, yeoman, decd., and Susanna his wife. Amongst Friends present at the wedding were Ambrose Rigge, Thomas Upsher (of Colchester), Daniel Roberts, aforesaid, George Vaux, etc.

Thomas Belch died in 1741, and Ann (Owen) Belch died in St. James's, Clerkenwell, 29 March, 1743, aged 65, bur. in F. B. G., Bunhill Fields, 5 April.

Thomas and Ann (Owen) Belch had eight children of whom Mercy mar. Walker Pilgrim, and had issue; Anna Lucia mar. her cousin William Bell, of Leadenhall Street, Druggist, s.p.; and Susanna, the eldest married daughter apparently, born in Cheapside 19 Aug., 1709, mar. at Croydon, 11 March, 1736/7 as his second wife, Isaac Vaux, of London, Citizen and Surgeon, son of George and Lydia Vaux, of Reigate. It is said that their daughter Anne Vaux, of St. Dionis Backchurch, spinster, mar. by licence, at St. Paul's Cathedral, "by me William Reyner," 7 Dec., 1736, as his second wife, William Penn, of Withyam, co. Sussex, esquire, grandson of the founder of Pennsylvania, but it will be seen that this is impossible, as Susanna Belch only mar. Isaac Vaux this year. The latter, then of Uxbridge, Physician, mar. 9 March 1721, as his first wife, Mary Walker, dau. of William Walker, of St. Martin's in the Fields, Westminster, and if Anne Vaux was his eldest child, born say in 1722, she would only be in her 15th year at the time of her marriage with William Penn. The account of this marriage however has been several times printed, and we have also two family notes about it,

¹⁴ *A Quaker of the Olden Time*, edited by Edmund T. Lawrence, pp. 440-443.

but there is something wrong somewhere, and poor Anne also came to grief.¹⁵

Ann (Green) Owen, the first wife of Nathaniel Owen, of Coulsdon and Reigate, did not long survive the birth of her only child, Ann (Owen) Belch, and was bur. in F. B. G., Reigate, 4 Aug., 1677, some 6½ weeks later.

A minute of London Yearly Meeting reads :—

Nathaniel Owen being here present acquainted the meeting that his wife, late Ann Green, of Surrey, was presented upon the statute for £20 per mensem, and in her life time had two thirds of her estate, valued at £50 per annum, and seized into the King's hands, and nine months after the seizure departed this life leaving one Child living by the sd Nathaniel, after whose decease there was an affidavit made before a Baron of the Exchequer, that his said wife was educated in the protestant religion, generally known and reputed a protestant, was married to him the said Nathaniel, had one child now living ; upon pleading the child's right, being an infant under age, before the Barons of the Exchequer a quietus was granted, and the Land discharged from the seizure and sequestration except only for the nine months the said Ann was being after the seizure.

This minute is entered in the Guildford Minute Book and dated vi. mo., 1680.

In the possession of her collateral descendant Rachel Priscilla Robson, of Saffron Walden, is a long narrow sampler, beautifully and elaborately worked in rich colours, as fresh almost as the date of execution, *viz.* "December the 17, An. Greene, 1660." The name of the fair worker appears also again at the side. It was long supposed to have been the work of an ancestor of the present possessor's mother (who was a daughter of the late Joseph Markes Green, of Saffron Walden), until seen by the compiler.

Nathaniel Owen appears to have removed from Sevenoaks to Limpsfield, two miles W. of Westerham, and on the borders of Kent, for although the birth of his first child took place at Coulsdon in 1677, there is no evidence that he was resident there at that time, although this may have been the case. Limpsfield and Oxted were close together, which goes to show that Samuel Green of the latter town was, as we suggested, N. Owen's wife's father.

In 1683, at the Assizes held at Kingston, the 12th of July, George Vaux of Rygate, Nathaniel Owen of Limpsfield, Samuel Green of Oxted, Thomas, John and Elizabeth Blatt

¹⁵ See Howard M. Jenkins's admirable work, *The Family of William Penn*, 1899.

all of Reigate, with thirteen other Friends, were all indicted for six months' absence from the National Worship, and most of whom were ordered to be returned into the Exchequer. On the 9th of September, in the same year, John Blatt (father of the above John apparently) was taken preaching at a meeting in the house of Nathaniel Owen, of Limpsfield, and fined £20, and suffered the loss of fifteen Butts of Leather and other goods.

In 1685, we find a letter from "your loving Neighbours and Friends to the King and Kingdom, Ambrose Rigg, George Beale, and Nathaniel Owen," "To the Knights and Burgesses of the County and Borough Towns of Surry, chosen Members of this present Parliament," being "The suffering Case of the People called Quakers in the said Towns and County humbly presented"; in which letter they say that "many of us have been long and still are Prisoners in the County Prison for no other Cause than peaceably serving and worshipping the All-seeing God." The letter goes on to show the grievous spoils under the Conventicle Acts and the cruelties endured, etc.

Nathaniel Owen remained a widower over fourteen years, and then took a long journey to Chester to find a bride amongst his father's North Country Friends. He mar. at Chester, 15 Oct., 1691, Frances Ridge, dau. of John Ridge, of Chester, "Marchant," and Elizabeth his wife. She was baptised at St. Olave's, Chester, 18 Nov., 1662. John Ridge appears to have died at Chester, 1683, when his will was proved. In the *Journal of the Life of John Gratton*, who died 1711/12, we read on page 122:¹⁶ "After this I went into Cheshire and to Chester again, where I had formerly been Exercised, and where there was now more Openness than formerly; and there was a brave young Woman, called Frances Ridge, her Father was dead, but her Mother very kindly entertained Friends at her House, and her daughter was [now] married to a Friend called Nathaniel Owen, of Rygate in Surry."

There is a pedigree of Ridge, of Manchester and Marple, co. Chester, Esquires, in Dugdale's *Heraldic Visitation of co. Lancaster*, 1664-5, of whom Robert Ridge, of Marple, Esquire, was aged 77 in 1664, and was the father, by Helen Shepheard his wife, of Jonathan Ridge, of Manchester, aged

¹⁶ See First Edition (1720).

42, who mar. and had issue, and of John Ridge, who mar. the widow of Samuel Smith, of Chester, etc.

Nathaniel Owen was resident at Coulsdon on this his second marriage, and had issue a large family as follows :—
(1) Nathaniel Owen (*tertius*), born at Coulsdon, 2 Aug., 1692; apprenticed to John Wilcox, of Cheapside, and died 1709, aged 17. (2) John Owen, born at Coulsdon, 19 Sept., 1693; he was a Merchant of London, and mar. late in life Elizabeth, widow of George Prothero, who survived him, s. p. Her portrait was in possession of Miss Strettell, of Clifton, in 1882. (3) Jeremiah Owen, of London, named after his uncle at Stockport, born at Coulsdon, 26 Nov., 1695, of whom hereafter. (4) Philotesia Owen, born at Coulsdon, 17 July, 1697, of whom hereafter. (5) Frances Owen, the younger, born at Coulsdon, 24 June, 1698, mar. at Reigate, 29 Nov., 1722, William Chamberlin, of Cheapside, Citizen and Glover, son of William Chamberlin, late of Theobald's Road, Holborn, Joiner, and Mary his wife. William Chamberlin died at Croydon, 17 May, 1739, aged 40; his widow Frances, 23 Sept., 1782, aged 84. They had issue four children of whom Mary Chamberlin, born 1723, mar. 1747, Calvert Bowyer, of Westmill Bury, Buntingford, co. Hertford, gent., son of Calvert Bowyer, of Coles in the said psh., gent., and Susannah his wife. This was an aristocratic alliance, both the Bowyers and Calverts being of ancient county lineage. The former is represented by Sir William Bowyer-Smijth, Bart., of Hill Hall, Essex, and many other families, the latter by the Felix Calverts, of Furneaux Pelham, Herts, and anciently of Calvert, Lord Baltimore, so familiar to those acquainted with William Penn's history. Susanna Bowyer of this branch of the family, who were Friends, mar. at Cottered, Herts, in 1700, John Dimsdale, of Essex, of the family of the late Lord Mayor, three of which family were present at Mary Chamberlin's wedding. The Bowyer Strettells (Owen descendants) are also named after this race. Calvert Bowyer, Esquire, who was born at Westmill, 29 March, 1719/20, died at Coles aforesaid 20 March, 1783, aged 64, and was bur. as a non-member at F. B. G., Bishop's Stortford. We do not appear to have the date of his wife's decease. His sister, Susanna Bowyer, mar. at F. M. H., Hertford, in 1778, Jeremiah Vaux, of Birmingham, Surgeon, son of George Vaux, of London, and Frances Owen his wife. (6) Thomas Owen, born at Coulsdon, 18 May, 1699. He was a Brewer, of Bermondsey. He mar. as her first husband, at

F.M.H., Bull and Mouth, 19 Aug., 1725, Frances Zachary, dau. of Thomas Zachary, Citizen and Skinner, of London, Theodor Eccleston being present at the wedding amongst many others. Readers of Thomas Ellwood's charming autobiography will recollect his account of Thomas Zachary, of Beaconsfield, of this family, of whom Elizabeth Zachary, widow of Daniel, of Chipping Wycombe, was bur. at Jordans. Thomas Owen died before 1743, leaving issue a daughter, Elizabeth Owen, born 1728, who mar., 1746, Jonathan Bell, of Tottenham, "an eminent shopkeeper," son of Daniel Bell of the same, Shopkeeper, and Elizabeth his wife. He was born at Tottenham in 1719, and died at Hertford, 1791, aged 72. He had retired many years, and was elder brother to Daniel Bell, of Stamford Hill, Coal Merchant, grandfather to Elizabeth Fry, and father to Priscilla Wakefield. "Mr. Bell's communicative and friendly disposition will make him remembered with esteem by all who knew him." (*Gen'ts. Mag.*) A silhouette of Jonathan Bell, executed in 1760, by Susanna (Crafton) Day, a descendant of the Owens, is in possession of her great-grandson, Walter Robson, of Saffron Walden. Elizabeth (Owen) Bell died at Hertford, s.p., 1780, aged 52, bur. at F. B. G., Winchmore Hill. Frances (Zachary) Owen mar. secondly, as his second wife, 1743, John Bell, of Lombard Street, Merchant, born circa 1681, died 1744, aged 63. s. p. Frances (Owen) Zachary Bell died at Hertford, 1772, aged 70.

Nathaniel Owen as we have seen from his eldest daughter's letter, was removing from Coulsdon to Reigate in 1699, and his next child—(7) Abigail Owen was born there in 1701, dying in 1702. (8) Cornelius Owen, entered in Reigate Register as 5th son, was born at Reigate, 18 July, 1702. He was a Mercer near Chancery Lane in 1754, and is named in the will of his kinsman, John Strettell, as deceased in 1786 (he was bur. in F. B. G., Reigate). He mar. Elizabeth — probably not a Friend, and had a son and daughter, and his grand-daughter, Miss Owen, of Stockwell, mar. 11 May, 1761, John Matthias Weguelin, Esquire, of a very ancient family, formerly Wegelin, of Lindau, on the Lake of Constance in Swabia. A daughter of this marriage, Frances Weguelin, born 1763, mar. a Mr. Vanderkist and had one son and three daughters.

Nathaniel Owen, of Reigate, the father of this large family, is thought by our late honoured Friend and correspondent, Thomas William Marsh, of Dorking and Chelsea,

to have resided at the old house called The Retreat, near Reigate church.¹⁷ He was, with Ambrose Rigge, one of the founders of Reigate Meeting, and of the Society in Surrey. He was a minister, and with his wife Frances, also a minister, frequently visited Dorking Meeting, and often accompanied ministers from more distant parts. As T. W. Marsh points out, his decease occurring just towards the close of the ten years during which the Monthly Meeting of Reigate existed separately, it must have been a great loss in its reduced condition. Nathaniel Owen's excellent writing and signatures occur frequently in the Monthly Meeting books. At Reigate Meeting House is a small vellum book with a curious clasp, mostly in Ambrose Rigge's and Nathaniel Owen's autograph, being "An account of Books kept In our Monthly Meeting at Rygate, 1694." N. Owen has this "Memorandum yt on ye 12th 9^{ber}. 1705, the Books hereafter named wch belongeto the ^o meeting of Reigate and formerly in the hands of our ffriend Ambrose Rigge, are Now by the Consent of ye sayd Meeting Lodged in the hand of Nath. Owen, for wch books I think my Selfe accountable." Then follows an interesting catalogue of books both printed and manuscript, including Friends' Registers, Monthly Meeting Minute Books, etc., from 1650, etc. "No Books to be lent for ye future without a promisary Note of ye ps ons hand whoe borrows, to returne ye same *In one year or sooner*, and all such notes to be kept in ye Chest." "ffriends' Books Lent p. Nath. Owen the 12th 9^{ber}, 1705: To Jacob Butterfield [of the Stone Dean, Jordans' family] Stephen Crisp's Works. Recd ye 4th 9^{ber}, 1706," so that ffriend Butterfield kept his book within a week of the time limit !!

Nathaniel Owen died at his residence, Reigate, 7 Jan., 1724/5, aged about 73, and was bur. in F. B. G., Reigate. Shortly after his decease Reigate Monthly Meeting records his death under date "8th mo. 1724/5."

Although thear hath been no bisnes requiering A monthly Meeting since ye 6th 11th mo. Last past ; yet uppone the decease of our well bee-Loved friend Nathaniel Owen who departed this life the 7th of this Instant In great pease and resignaishon of minde, and was buried In friends Burying ground at Rigeat the next fust day folowing, being the 11th of this Instant, many friends from Divers parts, Surey, Kent and Susickes, as Also from Lundun with Many other peopel of note of ye town of Rigeat and pleases adiacent Attending the Buriell at which our friend Wilam

¹⁷ See many references to N. Owen in T. W. Marsh's *Early Friends in Surrey and Sussex*, 1886.

Wraggs his brother-in-law was with him during Illness and have remained hear since to asist his Children In Looking over and aiusting his outward Afeears and consarns, haveing Acquainted us thear are several printed bookes beelonging to ye meeting come to his hands together with the Records of friends Marigeses, birthes and burials, and ye minet Book of our monthly Meeting releating ye bisnes and consarnes of friends for maney years past and Also sundrey deeds and writings Releating to ye buring ground on part of which the meeting hous was billt, and how friends weare furst Intitled thear unto and upon what terms and Condishons they hold ye seame ; whearupon wee thoat it Absolutely nessesary to Coll A meeting and to desier All our friends both men and women who being but few in number and none of us beeing throoly Aquainted with ye beefore menchened matters, have desird our friend Willam Wragg to Asist us, who having veiwed and considered the said deeds and writings hath at our Request Consented to write for us this presant meeting and resite y^e seame for our information." The Minute proceeds to desire certain Friends, or any two of them, to receive from the executors ¹⁸ the various books which were to be locked up in a chest at the Meeting House "and Robert Street to keep the key for friends yeuse, and that hee Lend none of friends boockes to aney person whotsoever without a not(e) of thear hand promesing to deliver the seame.

This curious minute is indeed a remarkable specimen of orthography, and is entirely innocent of punctuation ; one can almost hear the vernacular of the good clerk who indited it, and it is itself an evidence of the sad loss which the Meeting had sustained of an educated and gifted Friend.

During the alterations necessitated by the building of Reigate new Meeting House in 1857, the leaden coffin containing the remains of Nathaniel Owen was found but when the coffin was opened the features were unrecognisable, and, "tell it not in Gath," 'tis said a Friend secured as a relic of this ancient saint, the jaw bone or some other portion of the skeleton ! The coffin was removed in 9th mo. 1857, to the right hand corner of the Burial Ground at the entrance to the Meeting House, where also rest, as shown on the admirable plan, the remains of Frances Owen, Cornelius Owen, Nathaniel Owen, Junr., and another Nathaniel Owen, Sen. of Sevenoaks ([?]) and his remains removed from Bunhill Fields).

The compiler has often wondered why Reigate Friends have not put down a simple stone to Nathaniel Owen as the exact spot of his second interment is known, and especially as he was one of the founders of the Meeting, of which he was so distinguished a member.

¹⁸ This action of N. Owen's executors is to be commended. The retention in private hands of public books and documents has been a frequent source of loss, and it should be discouraged. [Eds.]

CORRECTIONS AND ADDITIONS.

Miss Emma C. Abraham, of Grassendale Park, Liverpool, points out that John Abraham, her ancestor, died at Manchester, not, as stated, at Etchells (p. 32). John Abraham's country house was "The Lower House at the High Grieve" (now called High Grove), in the parish of Northenden Etchells, co. Chester. Daniel Abraham's age at death was 69, not 79.

Thomas Owen (p. 29) was apparently bur. at Manchester parish church burial ground 1st February, 1637/8. There is an inventory dated 5 Feb., 1637/8, at Chester, of the goods, etc., of Thomas Owen, late of Manchester; [*inter alia*] The partabell estate of the decedent in money, debts and wares as it is now in joyst stocke with Richard Owen and Samuel Owen 362li 1s. 7d.; Summa totalis 551li 15s.; Exhibited 26 April, 1638. Proved by Richard Owen his son 15 March, 1637/8. It would appear doubtful from the names of Richard and Samuel whether these entries relate to Thomas Owen, father of Nathaniel, Jeremiah, Rachel, etc.

The will of Elizabeth (Ashton) Owen was apparently proved at Chester, 1695, not 1688, as stated (p. 31), which refers to another Owen will; her age would be 68.

JOSEPH J. GREEN.

To be continued.

An Appeal from Ireland.

Dublin ye 7^{mo} 1687.¹

Lo. ffriend

Last 7th day ffriends deliver'd an Address to the Deputy here to be sent to the King, Antho. Sharp, Roger Roberts, John Newby, Abraham ffuller, Sen^r., John Edmundson, and another ffrien, with two North ffriends deliver'd it. I suppose thou wilt see it in London; Thy brother (Jn^o. Burneyat) is in the North & hath been these several weeks, sister and Child very well: ffriends here are generally so: some came out of the North, & give the same Account of thy brother & ffriends there. Here is great openness in the country: It might be well for some ffrds of your City to give us a visit, I should be very glad to see thy bro. ff. S. [? Francis Stamper] here, I believe he would haue great service here. It would do well for some of your ffriends in the ministry that seldom travels abroad, to come over here, and they would find a necessity to bestir themselves here. Thy Lo. ffrd A.S. [?AMOS STRETTELL.]

¹ D. Portfolio, 16.25,

Gleanings from Original Friends' Registers at Somerset House.

ALTON, A.D. 1670.

"Sarah Bullask dau. of Thos. and Ann Bullask, having departed the body, And being intended to bee buried in the burying place at Alton : William Bullock, brother of Thos. Bullock, and John Silchester, brother of Ann Bullock, did by violence take and carry the Corps, and buried it in the mass-house yard, to ye grieve of her parents."

"Henry Streater, of Bramshot, dying a prisoner in Winchester Gaol for ye testimony of truth, was buried in the burrying place at Bramshott, the 1, 2, 1661."

"Humpherey Smith, dying a prisoner in Winchester Common Gaole, for the testimony of truth, his body was carried, and buried in the burying place at Bramshot, the 6, 3, 1663."

WALES.

"Rachel Bowen departed this life the 11th Day of the 7th mo. in the yeare of our blessed Saviour, 1694, And was stolen from Friends, And lies inter'd in Llandilo Steeple-House."

"Samuell Davies, of Castle-Towne, was buried in Friends' burying place in the Town of Cardiff upon the 28th day of ye ninth mo., in the year 1700."

"John Merrick, who was prisoner in Abergavenny Gaol for truth, finished his testimony for the same in the above place, the 29th day of the 7th mo., And was buried the 1st day of ye 8th mo., 1700."

"Roger Jenkin, of ye parish of Lanvuchva, a worthy Friend, And a valiant in our Israel, was bur. ye 5th of ye 9th mo., 1728. A notable minister, though blind several years."

"Tace, wife of John Roberts, Welchpool, co. Montgomery, died 16th 7th mo., 1763, and bur. 19th at Cloddiecochion."

G. EYRE EVANS.

Book Notes.

In *The Royal Quaker* (London : Methuen, 1904), by Mrs. Bertram Tanqueray, wife of a Fenland clergyman, and a successful writer of novels connected with the Fens, we have the life history, with various fictitious details, of Jane Stuart, natural daughter of James the Second, who died at Wisbech on the 12th of the 7th month, 1745, and whose grave is to be seen in Friends' Burial Ground in that town. What little is known of Jane Stuart's sad life history has been collected by Alexander Peckover and appears in Gardiner's *History of Wisbech*, 1898, in which reference is made to *Fenland Notes and Queries* (Part xvii. p. 178).¹ The author introduces various Quaker characters in a very interesting and generally accurate manner. Of Robert Barclay, when on a visit with William Penn to Princess Elizabeth of the Palatinate, we read, "He still wore his hat, but the dignity of his bearing wiped away all trace of unmannerliness" (p. 17). There are references also to Gilbert Latey the Court tailor (p. 107), to Gertrude Derricks, John Furly, the Sewels, Peter Hendricks, and other Dutch Friends (pp. 2, 3, 8, 15, 16, 174), and to Stephen Crisp (p. 19). It is doubtful whether the term of "The Society" to denote the Quaker Church was in ordinary use at that time (pp. 125, 167). Friends from Stilton would hardly be expected to attend Monthly Meeting at Gracechurch Street (p. 83), or is the scene depicted at the latter place likely to occur at such a gathering (p. 86). George Frith (p. 16) is a misprint for George Keith.

A delightful monograph on *The Holders of Holderness* (Philadelphia, 1902) has just reached the Reference Library as a gift from Francis T. Holder, of New York State and California. Unlike some writers of histories of families descended from Friends, Charles F. Holder, of Pasadena, California, the author of this volume, treats very fully and sympathetically of the life and sufferings of his Quaker progenitor, and he gives us a vivid picture of stirring events connected with Christopher Holder, who was born in 1631, and died in 1688.

The Shropshire Parish Register Society has just issued a volume of Nonconformist registers, edited by our member, George Eyre Evans, of Aberystwyth. It includes the Friends'

¹ See also *The Irish Friend*, vol. iii. (1840), p. 34; Armistead's *Select Miscellanies*, ii. 255.

Register of the old Monthly Meeting of Shropshire and has an historical note thereon from the pen of another of our members, William Gregory Norris, of Coalbrookdale.

Headley Brothers, the publishers of *The Journal*, have just issued a second edition of *Memories of Jordans and the Chalfonts*, written by our members, W. H. Summers and J. J. Green, in 1895, and since revised. It deals in a very interesting manner with the district in Buckinghamshire associated with the names of Penn, Penington, Ellwood and other Friends.

The Astolat Press will publish shortly a volume entitled *Quaker Grey*, being "Some Account of the Forepart of the Life of Elizabeth Ashbridge, who died in Truth's service 1755, written by her own hand many years ago." The old manuscript, from which the text is being edited by our member Albert C. Curtis, who will contribute a short introduction, is "an autobiographical narrative of the stormy career of a striking personality, who, after a runaway marriage at the age of fourteen, widowhood before fifteen, and emigration to America, finally entered the haven of quietude offered by the Quakers."

NORMAN PENNEY.

It is hoped that one, at least, of the proposed supplements to *The Journal*, containing "The First Publishers of Truth," will be sent out to subscribers during the summer, and that No. 3 of *The Journal* will be published early in Ninth Month (September). Among the articles likely to appear in No. 3, may be mentioned:—A Letter from Samuel Bownas to James Wilson, 1751; A Brief Statement of the Origin and Character of Friends' Library, North Sixteenth Street, Philadelphia; Some Extracts from County Tipperary Friends' Records; Accounts of the Travels of early Friends in America, taken from the minutes of London Yearly Meeting; Cipher-writing (illustrated); etc.

Papers for insertion in *The Journal*, inquiries, books for review, and other communications should be sent to the Editors, Devonshire House, Bishopsgate, London, E.C.

Friends' Reference Library. (S)

This Library, which contains upwards of 40,000 items, in print and manuscript, relating to Friends, is open each week-day during business hours. It is under the care of a committee of the Meeting for Sufferings of London Yearly Meeting.

The following list gives short titles of some books not in the collection, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers, 1659; *The Quakers' Creed* (adverse), 1700; John Comly's edition of John Woolman's *Journal*, 1837; *A Theological Survey*, Salisbury and London editions, 1776, 1779, *A Plea for the Poor*, 1790, and *Rights for Man*, 1792, all by Robert William Applegarth; *The Quakers' Bible*, printed by Giles Calvert, 1653; *Revelation on Baptism and Perfection*, Southwark, 1735; Moses West on *Marriage*, Dublin, 1735; William Penn's *Fiction found out*, 1685; Josiah Martin's *Directions for a Holy Life*, both editions, 1739; John Allen's *History of Liskeard*, 1856; Edward Paye's *Railings and Slanders detected* (adverse), 1692; Richard Abell's *Deceit made manifest*, 1659; John Estaugh's *Call*, Dublin, 1745; William J. Allinson's *Memorials of Rebecca Jones*, first edition, *Memoir of Quanino Buccau*, 1851, *Memorials of John Gummere*; *Life and Writings of Thomas Say*, Philadelphia, 1796; Samuel Clark's *Mirror for Saints and Sinners* (adverse), 1656; *Life of Eleanor Wycherley*, 1859; Anne Powell's *Clifton, and other Pieces*, Bristol, 1821; A. H. Richardson's *Persecution of the Lutheran Church in Prussia*, 1840; John Richardson's *Anecdotes and Reminiscences*, Croydon, 1841; John Spire's *Scripture Testimony concerning Christ*, 1696; Mary Steele's *Miscellany*, Croydon, 1828; Harriet E. Stockly's *Conversations*, Philadelphia, 1860; Billy Hibbard's *Errors of the Quakers*, New York, 1808; Jonathan Johnson's *Quaker Quasht and his Quarrel Queld*, 1659; Magnus Byne's *Scornfull Quakers answered*, 1656; William Pen Turn'd Conjuror, 1709; "The Harleian Miscellany;" Edmund Skipp's *World's Wonder or the Quakers Blazing Starr*, 1655; Thomas Danson's *Quakers Wisdom* (adverse), 1659; Works by Benjamin Bartlett, William Woodville, M.D., Henry Hull Warner, James Logan, James Cowles Pritchard, M.D., F.R.S., Henry Ashworth, J. Gilbert Baker, F.R.S., Jonathan Binns, George S. Brady, Alfred Darbyshire, John Faulder (d. 1853.), Benj. B. LeTall, Wm. Allen Miller, J. Howard Nodal, Cornelius Cayley.

Second List of Members.

*Names received from the 8th of 11th month, 1903, to the
30th of 4th month, 1904.*

Ackworth School	Cross, Mrs. Joseph
Albright, William A.	Crowley, Frederick, J.P.
Allen, William C. (U.S.A.)	Croydon Preparative Meeting
Alsop, David S. (U.S.A.)	Curtis, Albert C.
Altham, Thomas E.	Dalton Hall, Manchester
Ashworth, George B.	Eddington, Alexander
Baily, Joshua L. (U.S.A.)	Edminson, Fredk. J., M.A.
Baltimore (Park Avenue) Friends' Library (U.S.A.)	Elkington, Joseph (U.S.A.)
Barton, George A., Ph.D. (U.S.A.)	Elliott, Prof. A. Marshall (U.S.A.)
Bell, Henry	Evans, Henry Tobit, J.P.
Bettle, Edward, Jun. (U.S.A.)	Foster, Elizabeth Perry (U.S.A.)
Biddle, John W. (U.S.A.)	Fowler, Ann Ford
Bigland, John	Fox, Joseph Hoyland, J.P.
Binyon, Brightwen	Fox, R. Hingston, M.D.
Birkbeck, Robert	
Birmingham Friends' Reading Society	Garrett, John B. (U.S.A.)
Boadle, John W.	Garrett, Sylvester (U.S.A.)
Bootham School, York	Gayner, John S.
Braithwaite, J. Bevan, Jun.	Godlee, Arthur
Brown, A. Kemp, M.A.	Godlee, Theodore
Burgess, C. A. (U.S.A.)	Going, W. H., J.P.
Burn, R. Christie, M.A.	Goldsbury, Alfred (N.Z.)
Burtt, Mary Dearman	Graham, William (South Africa)
Cadbury, George, Jun.	Grubb, John
Cadbury, Joel (B'ham.)	Hilyard, George D. (U.S.A.)
Cadbury, Joel (U.S.A.)	Hobbs, Mary M. (U.S.A.)
Cadbury, Richard (U.S.A.)	Hodgkin, Howard, M.A.
Cadbury, William A.	Hogg, Anna
Cash, Frederick G.	Holdsworth, Charles J., J.P.
Catford, Cecil E.	Howard, Eliot, D.L.
Chalkley, Joseph William	Jay, Allen (U.S.A.)
Colchester Friends' Book Society	Jenkins, Charles Francis (U.S.A.)
Coleman, Joseph (S. Australia)	John Ryland's Library, Man- chester
Cope, Gilbert (U.S.A.)	Jones, Ernest
Cox, Edwin S. (U.S.A.)	

Kelly, Pres. Robert L. (U.S.A.)	Saffron Walden School
Kingston Preparative Meeting	Scattergood, Thomas (U.S.A.)
Leeds, Josiah (U.S.A.)	Shackleton, William
Lester, Herbert	Shield, John Hall
Lewis, Alice G., A.M. (U.S.A.)	Smeal, William G.
Little, George Henry	Smith, John E., B.A. (Tas.)
Lurgan Preparative Meeting	South, Edward L. (U.S.A.)
Malcomson, Sarabella	Southall, Henry
Manchester Free Library	Southall, John T., J.P.
Marriage, Wilson, J.P.	Spence, Charles J.
Maw, Samuel Alex., J.P.	Stackhouse, Asa M. (U.S.A.)
Moore, Alfred (U.S.A.)	Stillé, Kate B. (U.S.A.)
Morland, John, J.P.	Stoke Newington Prep. Meeting
Moseley Rd. (Birmingham) Prep.	Swarthmore College Historical
Meeting	Library (U.S.A.)
Mount School, York	Swift, Mary W. (U.S.A.)
Mountmellick School	
Nash, William R., J.P.	Taber, David S. (U.S.A.)
Newcastle-on-Tyne Prep. Mtg.	Tangye, Sir Richard, F.R.G.S.
Newhall, Abby (U.S.A.)	Taylor; Joseph (India)
Newlin, Prof. Thomas (U.S.A.)	Thomas, M. Carey (U.S.A.)
Newman, Herman (U.S.A.)	Thompson, Rachel Ford
Newman, Thomas P.	Thompson, William (U.S.A.)
Nicholson, Sarah (U.S.A.)	
Nicholson, Timothy (U.S.A.)	Vaux, George, Jun. (U.S.A.)
Pearson, William L., Ph.D.	Walton, Joseph S. (U.S.A.)
(U.S.A.)	Watson, Christopher Scarr
Peile, Frances Stoddart (Vict.)	Watson, George Scarr
Penketh School	Watson, John
Pennsylvania Historical Society	Watson, Thomas Henry, M.D.
Pickard, Joseph W.	Webb, John R. (Canada)
Pollard, George (Canada)	Wellingborough Prep. Meeting
Pretlow, Robert E. (U.S.A.)	Weston-s-Mare Prep. Meeting
Raidabaugh, Peter W. (U.S.A.)	Wetherall, George B.
Ransom, William, J.P.	Wick, B. L. (U.S.A.)
Reckitt, Elizabeth Sara	Wigham, Cuthbert (Canada)
Reynolds, Lucy, B.A.	Wigham, Thompson
Richardson, Anne W., B.A.	Williamson, George C., Litt.D.,
Roberts, Lucy B. (U.S.A.)	Ph.D.
Robinson, William	Wilson, Wilfred
Rowntree, Walter S., B.Sc.,	Winchmore Hill Prep. Meeting
F.L.S.	Wisconsin Historical Society
	Woburn Sands, Friends of
	Wolverhampton Prep. Mtg.
	Wood, James (U.S.A.)

FRIENDS' HISTORICAL SOCIETY.

Supplements to "The Journal."

"The First Publishers of Truth."

At its last meeting, held on the 3rd of 2mo., the Council of the Society approved the suggestion of the Secretaries that the series of manuscripts in the possession of Friends' Reference Library at Devonshire House, London, known as "The First Publishers of Truth," should be printed under the rule of the Society, which runs thus: "As supplements to its periodical, the Society shall from time to time, as means allow, print various documents of interest which subscribers shall be able to obtain at a reduced rate."

These MSS. were sent up early in the 18th century at the request of London Yearly Meeting, in answer to inquiries as to those that "first brought the message of glad tidings among them," and their sufferings, and also what Friends received these messengers and their message. The series is of very considerable interest as throwing light on the origin of the Quaker movement in most of the districts of Great Britain, and it illustrates, incidentally, various archaic modes of life and language.

It is a source of satisfaction that a further effort is being made to give practical effect to the sentiments expressed by George Fox in his will, regarding early records. He says, "All the passages and travells and sufferings of friends in the beginning of the spreading of the Truth . . . will make a fine history . . . It is a fine thing to know the beginning of the spreading of the Gospel after so long night of Apostacy, since the Apostles days."

The manuscripts will be closely followed as to wording and spelling, where these do not obscure the sense; and an Introduction, some Notes, and a full Index will be supplied. The work will be issued in five parts at intervals, and offered, in the first instance, to members of the Society at half-a-crown (60 cents) a part as issued, or ten shillings (\$2.50) for the whole paid in advance; but should this not exhaust the edition the remainder will be offered to the public at three shillings (75 cents) a part.

An order form is sent herewith to be filled up by members of the Society according to the method of payment chosen by them, and sent to the London Office of *The Journal*, Devonshire House, 12, Bishopsgate Without, E.C., or to the American Office, 718 Arch Street, Philadelphia, U.S.A.

4 mo., 1904.

[SPECIMEN PAGE.]

Some account from the Quarterly Meeting held at Reading, in the County of Berks, the 21st of ye 2d mo. 1707 'of the Entrance and Progress of Truth in the said County.

About the beginning of ye year 1655 came Myles Halhead husbandman of Mount Joy in Westmorland & Thomas Salthouse a younger man and some time before servant to Judge ffell of Swarthmore in Lancashire to the Towne of Reading aforesaid—and had a publick meeting on a first day in a place then called the Broad Face Bowling Green, where Joseph Coale was convinced & soon after bore a publick Testimony to the Truth he then recd: as by the Collection of his works in print may be seen, & the said Myles Halhead & Tho: Salthouse had 2 publick meetings more before they left the Town, one at the Baptist meeting Place in the Forberry on ye 2d day where a young man was then Present who afterward received the truth, but ye service of ye meeting was much obstructed by reason of ye Opposition & disturbance made by some ill minded persons, 2 of which afterwards came to nought, & ye other meeting ye 3d day was at Thomas Curtices house who was convinced some time before at Bristoll & recd: the friends of Truth yt travailed in ye service thereof at that time.

About 3 months after this came Geo: ffox & had a meeting in George Lambolls Orchard where many more were convinced as by the Relation thereof in his Journall doth appear : after him in the year before mentioned came John Cam of Camsgil & John Audland of Crosslands both of Westmorland, Husbandmen, and ye meeting still Increased. About the same time Robert Hodson from the Bishoprick of Durham, by Occupation a Butcher, going to their Worship house here was sent to Prison & after some time was delivered & he going to a Baptist meeting near Oar in this County had some service for the Lord, also where Dorothy Austell and her son William were convinced and several others afterwards, and a meeting was there settled : from ye other parts of the County we can have no particular account.

It cannot well be omitted to mention Edward Burrough & ffrrancis Howgill both of ye County of Westmorland who though they were not the very first that had publick meetings here yet

“The Journal of the Friends’ Historical Society.”

Supplements: “First Publishers of Truth.”

Please supply me with above Supplements as issued
for which I send herewith the sum of Ten Shillings (\$2·50).

Signed

for which I agree to pay Half-a-crown (60 cents) per Supplement as received.

Signed

To NORMAN PENNEY, Devonshire House, 12, Bishopsgate Without, London, E.C.,
or to RUFUS M. JONES, 718 Arch Street, Philadelphia, U.S.A.

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notices	89
Notes and Queries	90
“First Publishers of Truth.” By <i>John S. Rowntree</i>	93
Edmund Peckover's Travels in North America and Barbados	95
“Quakers or Common Beggars”	109
County Tipperary Friends' Records—I. By <i>J. Ernest Grubb</i> .	110
The Quaker Family of Owen—III. By <i>Joseph J. Green</i> .	111
Inscriptions in Friends' Burial Ground, Bowcroft, near Sheffield	116
Notes on Friends in South of Scotland—II. By <i>William F. Miller</i> ,	117
Editors' Proposals	120
Samuel Bownas to James Wilson, 1751	121
Friends' Library, Philadelphia, Pennsylvania. By <i>George Vaux</i> .	124
Friends' Historical Society of America	127
Friends' Reference Library, D.	128
Awbrey, of Brecknockshire. By <i>Isabella Metford</i> .	129
Paragraph of the Will of John Rutty, 1770	130
Third List of Members	131
Index to Volume I.—	132

D.=The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

With this issue the first volume of THE JOURNAL is completed, and also the first year of the Historical Society. The first number of a new volume may be expected in First Month, and subscriptions for the year 1905 will be due at the same time. Members are desired to take note of this in order that the expense of special reminders may be avoided.

No. 1. of THE JOURNAL has been reprinted, so that new subscribers can obtain Nos. 1—3 by sending a subscription for the year 1903-4.

The first annual meeting of the Society was held at Devonshire House, London, E.C., on the 19th of 5 mo., Dr. Hodgkin, president, being in the chair. About eighty members and others were present. Appointments to various offices, as given on p. 3 of the cover, were made, and an interesting discussion took place with reference to the preservation of the Quaker documents belonging to various Meetings, and their accessibility or non-accessibility for purposes of research.

Notes and Queries.

GEORGE FOX, HIS MEANS.—The sneering assertion made by the opponents of Quakerism that George Fox was a shoemaker, seems to have gradually acquired acceptance as a fact without much inquiry as to its accuracy.¹ George Fox himself describes his commercial education in the following words, "I was put to a man that was a shoemaker by trade, and that dealt in wool, and used grazing, and sold cattle, and a great deal went thro' my hands." The dealer in wool and cattle would be the local capitalist at a period when banks had not come into existence. As making of shoes is not an occupation involving much handling of money, it is clear that George Fox must have been employed in the wool stapling and cattle dealing portions of his employer's business. Of his position in after life he tells us, "I had wherewith both to keep myself from being chargeable to others and to administer something to the necessities of others," a very concise description of what we should now call a person of independent means. In his bequest to his brother, John, he summarises his property as invested "in land, sheep, ships, and in trade." This must have been inherited property, as his con-

tinual religious engagements could hardly have allowed much opportunity for attention to business. The local almanac states that his father, Christopher Fox, owned the manor of Chilvers Coton, but I have altogether failed to learn upon what authority this statement is based.

HIS FOLLOWERS.—George Fox's mission seems to have been mainly confined to the Puritan portion of the community. In a generation the elder members of which could almost recollect the Gunpowder Plot, a large portion of the population, especially in the Western Counties and the adjacent parts of Wales, must still have been composed of adherents to the old faith, but we hear of no conversions amongst these. Those who joined Friends appear to have been drawn almost exclusively from the more advanced of the Puritans. In towns the Puritans are said to have mainly been merchants and artisans, and in the counties squires and yeomen. The early Friends would therefore belong to these portions of the community. From various local documents it is clear that, at least in some parts of the country, the converts to the new faith included many of the more wealthy townsfolk. In Birmingham, for instance, one of the most active occupied the third largest house in the town, and several others are known to have been persons of property.

¹ In *The First Publishers of Truth*, Westmorland portion, a very valuable historical document, written by Thomas Camm, and received in London in 1700, it is stated that George Fox was a "showmaker."—Eds.

The question naturally arises, did the Society in its early days include any of those at the other end of the social scale, the wage-earners? Seeing that the arrangements of Monthly and Quarterly Meetings were only adapted for those having their time at their own command, we may assume that those belonging to any other class were but few in number. It is probable that the greater part of the farms were then of a size requiring but little labour beyond that of the occupant and his family, whilst, up to the introduction of steam power, the town artizans generally worked on their own account, buying the raw material and selling the finished article. A large wage-earning class was, however, growing up in the mining districts, during the later years of the founders of our Society, in consequence of the rapid growth of the iron and coal trades. Four well known Friends were amongst the pioneers in the development of these trades—Abraham Darby, of Coalbrookdale, Charles Osborne, of Wolverhampton, Richard Parkes, of Wednesbury, and Ambrose Crowley, of Stourbridge (the father of Sir Ambrose Crowley, satirised by Addison under the name of Sir John Envile *alias* Jack Anvil). Two at least of these were active ministers, but as the Meetings to which they belonged were always small ones, it would appear as if their views did not meet with much acceptance amongst their men.

Much misconception as to the pecuniary position of the early Friends appears to have arisen

from the descriptions given in marriage certificates and other deeds. No difference was formerly made between master and man in the records of their occupations. For instance, in the iron trade a wealthy manufacturer is variously described as "blacksmith," "naylor," and "ironmonger." And the same was doubtless the case in other trades.

C. D. STURGE.

ACKWORTH SUICIDE.—“One Cotten Crosland of Ackworth (neer Pontefract in York-shire), a professed Quaker, pretending that he know far more, and higher things than ever any Minister did, or could discover to him, hang’d himself, and lies buried in a Crosse-way upon Ackworth Moor, with a Stake driven threw him, which may be as a standing mark to warn Passengers to take heed of quaking, seeing that Spirit, which is the cause of it, leads men into such fearful miscarriages.” From *The Quakers Shaken, or A Warning against Quaking*, London, 1655. Has any local tradition of above survived to the present day?

DEBELL, OF CORNWALL.—“I should much like to have any information of Robert Debell, or Deeble, of St. Martins, Looe, Cornwall, about 165—(who was the great grandfather of William Cook worthy, and an ancestor of mine), other than that supplied in Foster’s book on the descendants of Francis Fox, of Catchfrench, near Looe.”—ALFRED P. BALKWILL, Plymouth.

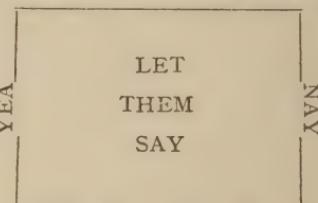
MINTERS.—From the Six Weeks Meeting at Devonshire House, the 3d of 8 mo., 1693 —“Whereas there are some psons of late Time professing the Truth, and esteemed to be of and belonging to us the People called Quakers, who have fled into ye Mint and Privilidge places to shun the payment of their Just Debts, Whereby their Creditors have been defrauded, and greatly disappointed, in that Ye Credit given, and Trust Reposed in them, hath chiefly arose from the Reputation of Truth which they have made a show of, but by their works manifestly dishonour it, and cause it to be reproached, by entring into those unjust practices as aforesd. These, therefore, are to Certifie all People That we doe not Countenance any such proceedings, but have a Testimony agst them, and all such as presume to act soe contrary to Truth and the Advice and Councell of ffrids, wch hath been frequently given, to Offer up all for their Creditors satisfaction, even their bodyes alsoe if Required,—And we desire henceforward yt all may take Notice, of our Just intent in this matter.

And that those that act Contrary thereunto are not owned by Us, either to be of Us or of our Society.”

Please explain above reference to fleeing into the Mint.

BLIND HOUSE.—According to Journal Supplement No. 1., *The First Publishers of Truth*, p. 84, some Friends were put in the Blind House at Dorchester. What is a “Blind House”?

BANNOCKBURN.—In this place there is a large, modern building conspicuously marked with the name “Taylor’s Quakerfield Building, 1902.” The motto incised upon the plaster-work in front forms a design something like this



reminding one of the old mottoes on the entrance to Marischal College, Aberdeen, “*Thay haif said; Quhat say thay: Lat them say.*” What connection have Friends with Bannockburn?—

EDWARD MARSH, 1, Cheapside Chambers, Luton;

JOHN SUTCLIFFE.—The Reference Library has just acquired a small manuscript book, containing in verse, *The Quakers’ Tea Table overthrown*, *The Tea Spilt*, and *The China Ware broken. A Satirical Poem In Four Books.* By “John Sutcliffe, Eboracensis.” Written in 1717. On the last page is written, “Extract 23, 7m, 1725, per J. Kelsall.” Is anything known of the man or the manuscript?

A copy of *Poetry, Instructive, and Devotional*, London, Harvey and Darton, sm. 8vo., 1842, has recently been added to D. On the fly-leaf is written, “Frances Tregelles from the Compiler, 30th, 3rd month, 1848.” Joseph Smith puts the book under “Anonymous.” The Librarian of D. would be glad to know who the compiler was.

*"The First Publishers of Truth."*¹

The Friends' Historical Society has issued its first Journal Supplement, entitled "The First Publishers of Truth."

London Yearly Meeting in 1676, 1680, and 1682 made minutes urging Monthly and Quarterly Meetings to prepare records of the first spreading of Truth in their different localities, and though this counsel was not everywhere responded to, it resulted in the compilation of a series of local documents relative to the rise of the Society of Friends, many of which have been preserved in the Devonshire House archives, but of which very little use has hitherto been made. The Journal Supplement now published contains about thirty of these records, including those for Bedfordshire, Berkshire, Bristol, Cambridgeshire, Cheshire, Cornwall, Cumberland, Devonshire, Dorsetshire, Durham, and Essex and Colchester. Nearly fifty of the ninety-six pages of which the volume consists are devoted to Cumberland, and constitute its most important and interesting section. Cumberland Quarterly Meeting must have been rich in historians two hundred years ago, when these records were prepared, as is stated, by nine different writers.

In reading through this volume we have been agreeably surprised at the variety of interest and detail it contains. Works published by historical societies are commonly the quarries from which the polished stones of the historian are hewn ; but in the volume before us, whilst there is necessarily some repetition, there is but little that is tedious. The editorial work has been well done by Norman Penney. The notes, whilst concise, are distinctly helpful, and have been written with discriminating care. The quaint old spelling with its charming variety has been preserved. For

¹ Members of the Society can obtain this set of five Supplements for ten shillings (\$2.50), if paid in advance ; or, if preferred, members can purchase the Supplements separately at half-a-crown (60 cents) each. Payment in either case should be made to Norman Penney, Devonshire House, Bishopsgate, London, E.C., or to Rufus M. Jones, 1010 Arch Street, Philadelphia, U.S.A.

The Supplements can be obtained by non-members for three shillings (75 cents) each from Headley Brothers, 14, Bishopsgate Without, London, E.C., or from Rufus M. Jones, as above. All prices include postage.

instance, the name of a Justice of Carlisle, whose persecuting work is recorded at page fifty-three, is first spoken of as "one Muzgroff," and five lines lower down he becomes "ye sd Musgroff."

Some of the notes of the spiritual gifts bestowed upon ancient worthies are quaintly suggestive. Bartholomew Elston, of Cockermouth, "had a few words sometimes in meetings (though not much concerned yt way) wch was Edyfieing." Thomas Relf, of Caldbeck Meeting, "Received a part in the Ministry, and had a watering testimony." "Anthony, the 4 son of John fell had a watering Testimony att many times, & was an Jnocent Man much given to Retirement." Robert Withers, who was travelling in Cumberland as early as 1653, found his service "was to speak to particular persons, he haveing the spirit of Disserning by wch he could read the states & Conditions of many."

This volume contains several narratives of the unhappy deaths of those who had been prominent in persecuting the Friends. The Yearly Meeting of 1676 suggested that the subordinate meetings should supply particulars of such cases under six heads, the sixth being "to note ye Conwertion of such Enemies as are turned to god." To this the Friends of Falmouth state that they "know of no such persecuting Enemies turning to god with us." But in reply to the inquiry, "What Judgment fell upon persecutors ?" they give a remarkable narrative of the tragic death of Thomas Robinson through the violence of his own bull. The story is too long to transcribe, but will be found to supply an unexpectedly sensational element in this sober looking book.

We hope that the Historical Society will be enabled to publish the narratives from other Quarterly Meetings, and that the series may be extensively read. There is always a liability that works like these should be looked at as archæologically curious, rather than practically useful, but we see no reason why these records should not at once satisfy the curiosity of the archæologist and prove suggestive to those who desire, from the records of the past, to obtain guidance how to meet the requirements of the present.

JOHN S. ROWNTREE.

Abstract of the Journal of Edmund Peckover's Travels in North America and Barbados.

At a Yearly Meeting in London, beginning the 3rd Day of the Fourth Month, 1745.

Our Dear and well Esteemed Friends, Samuel Hopwood, of Cornwall, John Haslam, of Yorkshire, Edmund Peckover, of Norfolk, Christopher Wilson, of Cumberland, and Eleazer Sheldon, of Dublin, being thro' the merciful Providence of Almighty God Returned Safe from their Visit to Friends in America, gave this Meeting a very Comfortable and Satisfactory Verbal account of their said Visit, as the following in Writing.¹

After we Landed at New York, which was on the 16th day of the 7th month, 1742, we hasted directly for the Yearly Meeting at Burlington. Got there just as the Yearly Meeting of Ministers was beginning ; Friends were glad to See us, and

¹ London Yearly Meeting Minutes, vol. ix., pp. 322-339. Samuel Hopwood's travels also appear on the Minutes. The handwriting is that of Benjamin Bourne, clerk to the Society, 1737 to 1757 (with an interval).

Edmund Peckover, son of Joseph and Katherine Peckover, of Fakenham, Norfolk, was born in 1695. He was the grandson and namesake of the first Peckover who joined Friends, whose discharge from the Parliamentarian army, dated 1655, is in the possession of Alexander Peckover, of Wisbech, a direct descendant of the ex-soldier. (See Firth's *Cromwell Army*, 1902.)

Blessed with parents "of eminent Worth and Estimation," the youthful Edmund early exhibited signs of a religious life, and either when at Gilbert Thompson's school at Penketh, or shortly after, he first appeared in the ministry.

In the exercise of his gift he travelled extensively. When eighteen years of age he accompanied Edward Upsher, of Colchester, through many English counties ; and two years later, with George Gibson, he visited Ireland and Scotland.

In 1742, at the age of forty-seven years, he set out for America, accompanied by John Haslam, of Handsworth Woodhouse, and by Michael Lightfoot, who was returning to Philadelphia. In a *Testimony* from Wells Monthly Meeting in Norfolk concerning him, it is stated that "his delivery was manly and distinct, his Doctrine sound and flowing, and his Spirit lively and powerful. He appeared at times as a Cloud filled with celestial Rain, to the Reviving and Refreshment of the living Heritage of God . . . He usually deliver'd himself with great Fervency, and often in the flowing forth of Divine Love upon his Spirit, he was raised to sing the Song of Sion in a melodious Manner." (See D., MS, *Testimonies*, ii. 301.)

The last three years of his life were spent in partial retirement from public work, owing to a paralytic stroke. He died at Wells on the 19th

there we had the Opportunity of Seeing our dear & worthy friends, who afterwards died in Tortola, *vizt.*, John Cadwalader & John Estaugh²; and also saw dear Robert Jordan,³ which was but about fourteen Days before his Death. (I have heard since I came into England that his Widow, since I left Philadelphia, has appeared in publick Testimony; he left two Children, a Son and a Daughter.)

After the above mentioned Meeting, the Latter End of the Seventh Month, I went pretty direct for Choptank Yearly Meeting in Maryland. (John Haslam, not being well, stayd at John Estaugh's and Spent the Winter in & about Pennsylvania.) There are a great many worthy ffriends in these Parts deceased of late Years; many of their Offspring come very far short of them, and very few who keep up even the Outward Appearance. There is great coming in of all sorts of People to those Meetings, and a good Visitation hangs over their heads. I Pray God they may Lay hold of It before it passeth away from them.

of 7th month, 1767, aged about seventy-two, and was buried at Fakenham. He left no male issue. Several letters written by him during his American journey are in the possession of Alexander Peckover.

Edmund Peckover, of Chalton, in Northamptonshire.

Edmund Peckover
b. 15. ii. 1613
m. Mary —
d.

Joseph Peckover
b. 3. ii. 1658, at Fakenham.
m. 23. xii. 1685, at Norwich, Katherine Long.
d. 27. viii. 1726, at Fakenham.

Edmund Peckover
b. 15. i. 1695/6, at Fakenham.
m. 7. viii. 1717, at Hull, Hannah Maria Haggitt.
m. 5. xii. 1733/4, at Colchester, Sarah Bangs.
m. 2. ii. 1762, at Norwich, Grace Wright.
d. 19. vii. 1767, at Wells.

² John Estaugh and John Cadwalader arrived in Tortola from Philadelphia on the 8th of the 9th month, 1742. The latter died there on the 26th of the same month and the former on the 6th of the following month. For references to Friends in Tortola, see *The Friend* (Phila.), vol. 62 (1889), p. 250, vol. 76 (1903), p. 249, by George Vaux, and *Friends' Intelligencer and Journal*, vol. 48 (1891), p. 250, by Charles F. Jenkins; and for a view of the graves of the above Friends, see *Friends' Intelligencer*, vol. 60 (1903), p. 419, reproduced in *Thomas Chalkley, "Friends Ancient and Modern"* Series, London, 1904.

³ Robert Jordan, of Philadelphia, died on the 5th of the 8th month, 1742. He travelled extensively in America and the British Isles.

From thence I went to Kent Island, and so Crossed Chesapeak Bay to Anopolis,⁴ in Maryland, and so on the Western Shore to West River, Herring Creek, Potuxant,⁵ and the Clifts. There are very few of the Antients remaining, Peter Sharp, & the Galloways, and the Johns's, and Harris⁶ being gon, that is, the old People of these Familys, and which I have understood were the Principals of those Meetings. Some few of their Offspring come now and then to Meetings, but have quite lost the Mark, both in Appearance & Conversation, and but very few that can be known to belong to the Society, are, I think, in common as Gaudy & fine in their Apparel, &c., as any who go under our name either at London or Bristol. Things are but at a Low Ebb in these Parts.

From thence we Crossed Maryland and so over Potomack River to Virginia. I had a young man for my companion, who came from Tortola, and he grew bravely in his Ministry. (He return'd to said Island in Third Month, 1743.) We went to William Duffs, there is a Small Meeting House near where he lives. It was very full of other People. I don't remember that there are three in Number in that Place who make Profession with us. Then Proceeded in Virginia to a Meeting in Caroline County, Crossing Rappahanock Ferry, which hath been Settled but about Eight or Ten Years, I think, much about the Time that John Fothergill & Joseph Gill were there ; They had both of them pretty great Service in those Parts. There is a Meeting House Built, and a pretty company of Friends live in about four or five miles round it, perhaps about forty or fifty in Number. It goes By the name of Caroline Meeting ; a good Visitation has been and still is Extended to the Inhabitants of those Parts, and many have joined in therewith. From thence we went to Cedar Creek, where is still a Meeting kept, tho' but Small, I am ready to think much declined to what it was Some Years ago.

Then went to the Swamp Meeting, where the Johnson's live, 'tis a very small Meeting. So to Black Creek and Curles, at both which places are Meetings, that at Black Creek pretty

⁴ Annapolis.

⁵ Patuxent.

⁶ George Vaux, of Philadelphia, who has seen the proof of this article, suggests that this name should be Harrison. He writes : " This was an old Friends' family in that Section, and my children are descended from a member of it who removed to Pennsylvania in 1719."

Large as also at Wineoak. So continued thro' ye country to Surry, where Samuel Sabriel lives, where is also a Meeting, but not very large; then to Pagan Creek in the Isle of Wight, and the Western Branch, where we were at a very Large & Good Quarterly Meeting. So to Nancemund, where the Jordans live, there are three now living, or were when I was there, and a Sister; Their names are Edmund, Samuel, & Pleasants Jordan, their Sister's Name is Elizabeth Pleasants. She is a Widow, has a publick Testimony, as also her brother Samuel. I believe the Meetings there are much about the bigness as some Years ago. They have Several Ministers among them, and I hope are Growing in the Best Sense.

From thence into North Carolina. (Was not at Cape Fear, nor in South Carolina.) I think there are five Meeting Houses in North Carolina, in the Compass of about thirty Miles, pretty much in a direct Line; there are many solid, weighty, good ffriends; Their Meetings large in a general Way. They have one Meeting House, called the Old Neck or Perquimanous⁷ Meeting House, is a very large one, about fifty feet square and Several Gallerys, where their Yearly Meeting is kept. I suppose may be Six or Seven hundred in Number who Profess to go no where else but to Meetings, in the Compass of the forementioned number of Miles. A plain, honest people they Seem to be. We had very good satisfaction amongst them. They had, I think, about Nine or Ten publick ffriends, and I have heard some more since have appeared.

We turned back to Nancemund, and had a very Large Meeting at a Place called Chucketuck; so to Blackwater, and Notaway, where Robert Dix Lives, and then to Robert & Wyke Honnicuts at Burley and Warwick. But very few ffriends that Way. We then turn'd back to Surry Meeting again, and had a very Large parting Meeting with the ffriends in those Parts. Then to Hog Island, and crossed, I think, York River about four miles over to Williamsburgh, had no Meeting there, But had one at the Widow of James Bates, whose husband was a Publick ffriend, whom I had Seen in Ireland about twenty years ago.

Then returned back to Wineoak, Curles, Black Creek, and the Swamp, and had Meetings with them, & we were glad to See one another again; I have reason to think they were of good Service. Then went into Goochland (which is

⁷ Perquimans.

a County Named & also settled but of Late), had a Meeting in their Court or County house. There is also a Small Settlement of Friends belong to a Meeting called Genitee. Then returned again to Cedar Creek and Caroline Meeting, So to the North East part of Virginia, which have not been settled above Ten or Twelve years at most. It lies about 120 miles from said Caroline Meeting. One night, as we went, we layd out in the Woods, there are no Friends on the Road, Two very honest ffriends bore us Company. We got in two Days and an half amongst ffriends in the Back Settlements. The Place is called Opecken or Shaunodore⁸ River, where many ffamilies have Removed from Pensylvania, and they have two pretty good Meeting Houses. Abundance of people often come in besides ffriends, and it Looks as tho' things went on pretty well amongst them. They have five or Six publick ffriends. I think it has not been Settled above Ten or Twelve Years at most. I believe they must enlarge their Meeting Houses ; they are about Sixteen Miles apart, One is called Hopewell Meeting, the other Providence or Beestons Meeting. We had two meetings out of Doors with them, and had, I hope, good Service. Then set forwards towards Penssylvania ; in the way is another Settlement of Friends not far from the Falls of Potomack, where is a pretty many new Comers, and They have got a Meeting House, It goes by the Name of Amos Jenny's⁹ Meeting, said Friend living there and of Great Service. Then Crossed a Small Branch of Potomack, where is another newish Settlement of Friends, called Monokosee.¹⁰ They have a largish Meeting, two or three Publick ffriends living among them, I hope are in a thriving Condition in the Truth.

My Companion and I parted now ; He in Company of a Friend went into Maryland, and my Self with another Friend went still visiting the Back Settlers on Susquehanah River, where I found, in about thirty miles Riding, more than an Hundred who go to Meetings, and this was the most general visit they had had since they settled there. It may be observed that but very few of these Back Settlers (who in a general way removed from Pensylvania), from Opecken all along to Susquehanah, were not of much note amongst Friends, But since their Leaving that Province, They seem,

⁸ Shenandoah.

⁹ Janney.

¹⁰ Monocacy.

as I apprehend, more near to a Growth in the best Sense, and I hope the Lord will Bless them every Way.

Then Crossing the Ferry over Susquehanah, I got into Lancaster County in the Province of Pennsylvania. Several friends from Ireland inhabit there, and there are three or four Meetings in this County, tho' Friends are but thin here to what they are in other parts of the Province. Many Dutch Live in their Neighbourhood, a sober People, many of them were at Meetings when I was there, and had good Service amongst them. Then I Rode pretty direct to Philadelphia, Got there the beginning of the Eleventh Month, was but about three months in going the above mentioned Round, in which time I travelled fourteen hundred miles, and had many meetings.

After staying about two or three Days at Philadelphia, went over Delaware and Visited the Jerseys, *vizt.*, Haddonfield, where worthy John Estaugh lived. Then to Cape May, the Two Egg harbours, which are called Great Egg harbour, and Little Egg harbour, These last places by the Capes of Delaware on the Jersey side ; and a fine Sprinkling of Friends there is in those Parts. Then more into the Jerseys, to the two Springfields, Mansfield, Crosswicks, Mount holly, Adam's Meeting and Evans's Meeting ; so back to Haddonfield and to Philadelphia again, being about a Month absent. Very large meetings in all those Places, abundance of Friends being Settled there ; and I think there are no other Publick places of Worship, but friends Meeting Houses ; so that almost all the Country Round Flock to them, and I make no doubt but was of Particular Service to many. After staying two or three days in the City, then visited Chester County, *vizt.*, Miriam,¹¹ Concord, Birmingham, Bradford, Kennet, Center, Okeson,¹² New Garden, London Grove ; at these two Last mentioned Places They have built two very large Meeting Houses, not quite finished when I came away. So to the two Nottinghams, And then went to Bush River, Gunpowder, Potapscoe, and Deer Creek, had good meetings amongst them, and a fine visitation is over them, and in that part of Maryland things look very promising. Went into Lancaster County again, and then came into Chester County to Goshen, and so to Philadelphia Half Year's Meeting in the Spring, where was

¹¹ Merion.

¹² Hockisson, in Delaware.

a very Large appearance of Friends of that Province & from the Jerseys, The Lord's Living power & presence owning us in a very good Degree.

Then staying about a Week, went into the three Lower Counties, *vizt.*, Newcastle, Kent, and Surry.¹³ There are not many Meetings, and Lay great Distance from each other; in a general way ffriends are very weak and feeble in these Parts, tho' there [are] a few solid and weighty, good Folks, whom I hope the Lord will preserve to the end of their Days in a Steady Dependance upon him. Then went to a Yearly Meeting at a Place called Newtown, or Chester Town, in Maryland, which was exceedingly large, most of the Top People for many miles round were there. One day we were forced to be out of Doors; I hope it was of Good Service, many liking to hear the doctrine of Truth, and some have of late there away joined therewith and seem very hopeful. Then came back into the Lower Countys, and Crossed a Ferry over Delaware near George's Creek (at this place is a Small Meeting of Friends, I had two there, and a good Visitation is extended to the inhabitants thereabouts), about four miles over, & Landed in the Jerseys at Salem. 'Twas then their Yearly Meeting, which I think is always the last First Day in the Second Month, a great Body of Friends Live thereaways, and was exceedingly Large and full, and good meetings. I believe their Meeting House will hold fifteen Hundred People or More.

Then went to Pilesgrove and Woodberry Creek, & returned again to Philadelphia, to their Quarterly Meeting in the Third Month; where staying a few days, I went again into Chester County, to the Meetings of Haverford, Springfield, Providence, Newtown, Middletown, Chichester, Concord, Newark, Wilmington, Newcastle, and returned again to Philadelphia. And then Visited North Wales, the Great Swamp, Plumsted, Buckingham, Wrights-town, Abington, Horsham, Bibery,¹⁴ Shammony,¹⁵ Bristoll, the Falls Meeting, and so to Burlington, and Return'd again to Philadelphia, to the Burial of John Oxley, who had been arrived there but about twelve Days from Barbados, and then departed this Life. I went from & to Burlington in One Day in Exceeding hot weather, being pinched for Time to get to

¹³ Now State of Delaware.

¹⁴ Byberry.

¹⁵ Neshaminy.

Flushing Yearly Meeting on Long Island, which thro' hard traveling did accomplish. It begins, I think, always the last First Day in Third Month. Friends have an Exceeding Large Meeting House there, I think about fifty five feet Square, will hold abundance of People. It was very Large then, the top sort of People for many miles round the Country being there, and for a considerable time Seemed very restless and uneasy, coming in and going out by great Numbers at a time, which brought great Trouble and Exercise on the Solid part of ffriends; however thro' the Lord's great Goodness his Divine power broke in upon the meetings, and over shadowed them in a wonderful manner, and all ended to his honour, and, I believe, great Edification and Comfort of those present. I Lodged at old Samuel Bowne's, had a Companion with me now all the way through New England.

After the meeting was over at Flushing, went over the Ferry, upon the Main,¹⁶ and proceeded directly for Newport on Rhode Island, Their Yearly Meeting for all New England beginning the 10th of 4th Month at said Place. We traveled about Two hundred Miles thro' Connecticut Government. There are not any Friends, Lodged at Inns all the way. People are much more Civil and Kind to ffriends than formerly. We had no meetings amongst them, Tho' I think there are two Meetings settled in the Back parts of it, the Places names are Oblong and New Melford.¹⁷ I understand of late years there has been a pretty large Convincement that Way, and some friends have removed from New England to them, and I heard a pretty good account of them. Neither John Haslam nor myself was at them, being far Remote, and would have hindred reaching Philadelphia in the Seventh Month in time for their Yearly Meeting.

We got to Newport in time for their Meetg, said J. H. was there also. It was judged there could not be less than Five Thousand Persons at it; A most Solemn, Weighty, Awful Time it was, I never was at so large a Meeting before, nor never Expect to be at the like again. Friends said, had not remembered the like. It was of very great Service; People for One Hundred & fifty Miles to the Eastward came to it. The House is Eighty four feet Long, and near fifty wide, and two Teers of Galleries, one above another,

¹⁶ i.e. mainland.

¹⁷ New Milford.

which I Suppose will hold Sixteen or Eighteen hundred Persons. Samuel & Moses Aldridge were both there, and Old Nathl Starbuck from Nantucket. From thence my Companion & I went to Greenwich, Warwick, Providence, Smithfield, Wansoket,¹⁸ and Mendham.¹⁹ (Here Moses Aldridge lives, I lodged at his house one night.) Then went back into a very desolate sort of a Country, where a few ffriends are settled, to a Place called Leicester. (Many of those People called New Lights, Methodists, or Schemers, for they go by all these Appellations, and those which Whitfield, &c., have had great Prevalence upon, are Settled very much up & down in these Parts, and were very often at our Meetings.) Then we turned to the Eastward, and so to Boston, where is a very poor handful of Friends. I don't think in all there are above thirty in Number, and they have been almost torn in pieces by Ill will and heart burnings, &c., which I understand have mightily abounded amongst 'em, & they seem almost a shattered People ; yet I am told things are better amongst them than for some time past. It was a distressing time to me whilst I was there, and I thought I felt the old, dark, rigid, Persecuting Spirit yet alive. We were glad to turn our Backs on said Place.

We went thence to Lyn ; Zacheus Collins and his Wife both Living, and, I think, the most substantial Friends in all that corner. Then to Newberry,²⁰ Amberry,²¹ Hampton, Dover, and Ketachee, which place is commonly the most East that ffriends have Visited ; But we went about Seventy miles further by the Seaside, to a Place called Gasco Bay ;²² where are a few friends settled ; and they have got a Meeting both First Days and Week-days. I believe there are not fewer than Thirty who come pretty constantly to Meetings, and, I think, have three or four who appear in publick Testimony amongst them ; They are but Low in the World, Seem pretty honest and well-minded ; I hope the Lord will Bless them and add to their Number. I am much Concerned for ffriends in all these Parts, because of the French War ; they dreaded it Exceedingly, the Indians used to

¹⁸ Woonsocket.

¹⁹ Mendon.

²⁰ Newburyport.

²¹ Amesbury.

²² Casco Bay.

come down and harass them very much, and I fear will do it again, many of whom in that Part of the World being in League with the French.

We returned back to Ketechee and Dover, where we had two exceeding Large meetings, a fine Body of Friends living there abouts. They were of particular Service, and I doubt not but several were those days Convinced of the Blessed Truth. Another great meeting near Piscatoway at a Place called Bloody point, which is a ferry we Cross to go to Dover from Hampton, and a friendly Person desired it at his house. But the Concours was so large that no House thereabout could contain them, had it in an Orchard ; 'twas a memorable Time and I believe of Good Service. Our ancient friend, Lydia Norton, still alive, tho' has had some very sharp Pareletyck ffitts, which have taken away almost the use of one side, and almost deprived her of her understanding, but I think at times she is alive in the best sense.

We Returned Back to Hampton Quarterly Meeting, But had a meeting by the Way at one Joseph Hoegs,²³ who lives at a Place called Stratton ; he is a publick friend. Many of those Schemers were at it, and after it Ended, came into said friend's house and filled his room, and there we had a Sort of a Dispute, They insisting that the Love of God to Mankind, &c., was not universal, and that Christ did not dye for every Man, &c. ; And that when once a State of Conversion is attained to, There can be no falling away from it. Such sort of Stuff as this They Harangued upon ; I was kept in a Still, quiet frame of Mind, and had it turned to the Lord, Who was pleased to enable me to withstand them and their Doctrine. They soon differ'd among themselves, and went away in a sort of a Quarrel with each other. They seem'd to me a very empty, Confused People, and have much Opinion of themselves. I hope Truth got Place in the hearts of the People, and I believe our being there was of Service.

So to Hampton Quarterly Meeting, where was a very great appearance of Friends and others from these Eastern parts of New England. They have some turbulent spirits amongst them, But there are a wise, Steady People, who dwell near the Truth, and I hope will get above that Spirit which would bring in Confusion, &c.

²³ Hoag.

Then went to Amberry and Newberry, was not at Haveril, where there is a Meeting kept sometimes. I saw the friend, the Widow Peasley, Daughter of the Ancient Couple, *vizt.*, Stephen Sawyer & his wife, of Newberry, who were both very weak and infirm when I was there. I lodged one night at their house, had a meeting in said town, there are several families of friends thereabout; They were building a Small Meeting House near to friend Sawyer's house, but then wanted a good deal of being finished. We had one in a Person's house who is not called a Quaker, and very large it was, abundance of the above mentioned Schemers, &c., were there, and after I was sat down, & had spoken what was upon my Mind, one of their ministers got upon a Bench, and said, He wanted to ask me two or three Questions. He was told the meeting was not over, and the Person who owned the House informed him, he would not suffer him to make a Disturbance under his Roof. So after meeting, He and, I believe, upwards of forty more with him, came to a Friend's house where we were, and there he began, and his Company, much in the same manner as at the above mentioned Place. They were soon pinched for want of real matter and sound Argument, and did not stay above half-an-hour before they went away from Us. We then went to Ipswich; only two who go under our Name live there, & one is about Removing. We got a large meeting in their Court house. We were informed their minister, the night before, appointed a Lecture on purpose to Persuade the People not to go to meeting, but he missed his Aim. We had a very large, solid, and good Meeting, and, I believe, of no Small Service.

Thence to Salem and Lyn, which are two pretty considerable Meetings, I suppose, much as have been for some years past. We also got a meeting at Marble head, where lives but one frd. We had it in the Court house, which was exceedingly Crowded; the top People of the Town were there, and seemed much Affected, and I believe was to general satisfaction. Then Returned to Lyn and Boston again, where we got a much better meeting than before; many of their great People were at it, and behaved pretty well; when we were there before, they were very Rude and disturbing. Benja Bagnall & his Wife both living. We lodged at Elijah Collins, Brother to Zacheus, of Lyn aforesaid. Then went to Pembridge and Scituate, where is a small Meeting of friends. So to Plymouth; no friends

live here, But we got a very large meeting among the Town's People, much to our Satisfaction. So to Sandwich, Yarmouth or Basspond, and Falmouth or Suconesset ; here our Friend, Eliphial Harper, did Live, but she Removed about two Years since to her son's in Pensylvania, where I saw her. Her husband died in about twelve months after she arrived from England. Friends are very thinly planted in these parts. Meetings very small of themselves, and there are too much of differences amongst them, &c. which always, wherever they happen, hinder the Growth of Truth.

Then went to Sippikan or Rochester, so to Cushnet²⁴ and Ponyganset,²⁵ where lives a very ancient Couple, *vizt.*, John Tucker and wife, he about 88, She about 82 years. He was so hearty & of such an healthful Constitution, that he went up & down to Several Meetings with us. Then we took Shipping for the Island of Nantucket, being about twenty Leagues from the above Place. We were four days and nights upon the Water, in no Storm, but calm weather and contrary winds ; it is often gone in twelve or fourteen hours. Staid three days on said Island, where is a very large body of Friends ; I think their Meeting House will not hold less than fifteen hundred Persons, and it was very full when we were there. We had very good Satisfaction in our Visit amongst them. Old N Starbuck & Wife, and Jethro & his wife, I think, were both of them living ; I was at their houses. A brave, weighty, Solid People is among them, and they seem to Live pretty much in Love and Unity together. The far greatest Part of the Inhabitants of the Island profess to come to Meetings ; I think there are about three hundred families in all upon it, and about two hundred and fifty of them are frequenters of our Meetings ; They have Seven or Eight Publick ffriends. Had the Largest fishing season last Year that was ever known of Catching Sperma Ceeti Whales ; I was told the Island had then cleared for that Season about £20,000 Sterling.

We returned back to Ponyganset²⁵ again (having a much shorter passage than when we went), whereabouts are abundance of friends Settled. fformerly the Meeting there went by the Name of Dartmouth, But there are three

²⁴ Acushnet,

²⁵ Apponogansett.

Meetings now in that same Township, *vizt.*, Cushnet, Ponganset, and Cokeset, all very large Meetings, and many good Friends Live thereabouts. We then went to Sekonnett, Tiverton, and Swansey; So to Portsmouth, & Newport, Connanicut Island and to South Kingston, having very large & good meetings, all Places much thronged; Friends glad of our Visit; I hope it was of Particular Service to many, the Lord by his living, Divine Presence owning our Assemblies, and Suitably prepared for the Work & Service he was pleased to require. I never knew greater times of Poverty and Emptiness, &c., Yet I believe all had a very good tendency, and I doubt not but many received Comfort & Satisfaction.

Then we returned through Connecticut Government to Long Island. In our way had three Meetings amongst friends at Ryewoods . . .²⁶ and West Chester; there are not very many friends in those Places, but Keep up the three last mentioned, and I suppose are much the same in bigness as formerly. Then crossed the Ferry to Flushing, Cowneck, Methenecock, Oyster Bay, & Westbury, to their Quarterly Meeting there, at which were very large numbers of friends and others. So to Jericho, Bethpage, Hempsted, Jamaico,²⁷ where no friends live. (Here Samuel Bownas was Prisoner.) I had a very large & good Meeting in their Court-house.

So to Flushing again, & Newtown, and to New York, where are very few friends, I think fewer then at Boston. It was an exceeding Sickly time then, abundance Died of the Yellow fever, That I did not think it proper to Stay but One meeting, which was very Small. So then went to the Jerseys, as Woodbridge, Planefield, Shrewsbury, Stonybrook, Crosswicks, Mansfield, Burlington, and Haddonfield again; and saw friends in a general way two or three times over. In some places is a pretty, living Spring of the Ministry, and many promising well; in Others things look very dull and discouraging. They have been much Visited; Five English friends of us were on the Continent Together, *vizt.*, Samuel Hopwood, John Haslam, Christopher Wilson, Eleazer Sheldon, and myself; the three first had their health but poorly; C. W. had a violent Fever soon after

²⁶ Space left in the manuscript for the insertion, probably, of the name of some other place.

²⁷ Jemeca, in S. Bownas's *Life*:

he landed ; We all met together at the Yearly Meeting in Seventh Month at Philadelphia. After that was ended, I went into Some of the Back Settlements beyond the Jerseys and Pennsylvania, to a place called Meudon Creek,²⁸ and the Forrest, where are many Friends Settled who came from Ireland, and a good sort of People they are ; there are Six or Seven Meeting Houses that have been Built that way of late Years.

After about a Months Visit in those Parts, Return'd to Philadelphia again, and then went into the Lower Counties, and took Several Meetings I had missed on the Eastern Shore in Maryland. There are scarce any friends in those Parts beyond Choptank, &c. Then Came into Chester County again, and had Several more meetings, and so to Philadelphia in the Tenth Month, where I remained till I took Shipping for Berbados, and was detained a very considerable time by the River being froze up. In said City are many worthy, good friends, things look very promising amongst them, and especially amongst the Youth ; Meetings exceedingly thronged, and I have heard since, they keep them up bravely. In about One Year and a half's time they have had Six or Seven who have appeared in Testimony, & hope will be of great Service. It is a favourite Place with me, all ffriends exceeding kind & Loving beyond my Merit. I Lodged all along at Israel Pemberton's, Senior, as did likewise the Rest of the English Friends.

On the 27th of 11th Month, 1743, Took Shipping for Berbados, Laid in the River a Considerable Time for a fair Wind, got there in about Twenty five Days, but a Boisterous Passage. I was very cordially received by the Friends of that Island. They have but very few now Left, and not one minister ; I believe the whole, taking in Children, will not amount to One hundred in Number. Two or three of their Meeting Houses are near laid aside. The chief of them live in Bridgetown and Spikes Town.²⁹ Doctor Joseph Gamble and Wife were both Living, she exceeding weakly. The Widow of John Oxley, and four Children She has who are grown up, they dont pretend to go anywhere but to Meetings.

²⁸ Maiden Creek Meeting in Oley or Exeter Monthly Meeting, Berks County, Pennsylvania.

²⁹ Spightstown.

The West Indies, I suppose, no better for Religion than formerly, I fear there is a great Declension. My Intention was for Antigua and Tortola. I was detained by Contrary Winds some weeks in Barbados, Did at last set sail for Antigua, but could not get forward, was about thirty six hours beating against Wind & Strong Currents, and could get no further than about nine miles, So got ashore at Spikes's, and then I found the weight of it taken from me, and I was thoroughly easie to give up said Voyage. So took my things Out of the Vessel, and Embraced the first Vessel for Europe ; and I have been very Easie ever since there about, for had I pursued it afterwards, when the Concern was removed from me, It appeared to me like tempting Providence. The Privateers Lurk very much in and about those Islands. I hear a good account of the Friends at Tortola.

There was great comings into Meetings when I was at Barbados, Others besides friends were exceeding kind & Civil. But, alas ! I fear in a few years there will not be many Left of Our Name ; Yet the Lord can do great and Marvelous things.

There is but one now who goes under our Name in Antigua, and the Meeting House, as I am Informed, quite dropt for want of Repairing.

I am thankful have performed this great Debt, which has lain upon me for many years. Thro' Mercy, I was in a general way favoured with a good State of health. I was upon the Continent about Sixteen Months & two weeks, and Rode, I think, upwards of five thousand Miles.

"Quakers or Common Beggars."

Worthington G. Smith's *Dunstable*, recently published, contains the following in a table of local occurrences, "1664. William Strange leaves by will £10 for the poor of the parish, but none to be given to 'quakers or common beggars.'"

County Tipperary Friends' Records.

THEIR FIRST FRIENDS' SCHOOL.

At our monthly mens meeting at Knock graffon, 12th 8 mo. 1701.

Samuel Cooke is by this meeting ordered to treat or write too William Dower, an English young man,¹ being a scullmaster, & hier him for one year too teach friends children belonging unto this and our Six weeks meeting. Clonmel is the place opointed too settle said scull in the meeting houss for the present, untill Remufd by concent & order of this meeting.

7 of 10 mo. 1701.

Samuel Cooke advises this meeting that according to opintment & order he hath agreed with William Dower too keep scull in this County within the limits of this meeting & to instruct friends children as a scull master, for which hee is to have twenty pounds for one year sallerey, he finding himself diatt, lodging, &c.

14 of 5 mo. 1702.

There being tenn pounds due to William Dower, the Scull Master, for half a yers sallerey due last third month, the several friends hereafter named have concluded to pay the sums annexed to their neams.

A list for the scollers sculling Latin @ 9s per Quarter, sifering, writing, & English 6s per Quarter.

Then follows list of eleven boys, their quarter's school bills amounting, at the rates above named, to .. 8 o o

Five Friends subscribe the balance .. 2 o o

And the English "scull master" gets his f10 o o
half year's "hier"

Another minute reads:

Ordered by this meeting that all such friends that have sons abroad at school do bring them home & send them to our school at Clonmel.

I commend this method of filling up a school to school committees who desire to have more pupils who are "members."

J. ERNEST GRUBB.

¹ Probably from the North of England. There was a Friends' family named Dover living in Cumberland about this time.

The Quaker Family of Owen.

Concluded from p. 82.

Frances (Ridge) Owen was evidently a woman of some intellectual endowment. She was an editor of a little book, which has been very popular in our Society in the past, and is still valued by those whose privilege it is to possess a copy of one of the six editions. We refer to *Fruits of Retirement: or, Miscellaneous Poems, Moral and Divine, Being Some Contemplations, Letters, &c., Written on Variety of Subjects and Occasions, By Mary Mollineux, Late of Liverpool, Deceased. To which is Prefixed, Some Account of the Author.* London, T[ace]. Sowle, 1702. So runs the title of the first, 8vo. edition, which was reprinted the same year, and again in 1720, 1739, 1761, and 1772, and two of the poems, with a biographical notice, find a place in E. N. Armitage's *Quaker Poets of Great Britain and Ireland*, 1896 (pp. 206-209). The original edition of 1702 commences with *A Testimony Concerning My dear Friend and Cousin Mary Mollineux, Deceased.* Signed, "Rigate, the 20th of the Third Month, 1701. Frances Owen" (10 pp.). Testimonies by Tryall Ryder and Henry Mollineux (the husband of the deceased), both in prose and verse, follow, together with other matter, including some Latin stanzas by M. M., "Englised by H.M." The *Fruits of Retirement* proper occupies 174 pp. These include the following, addressed to Frances (Ridge) Owen before her marriage, *viz.*, six prose epistles, and twelve poetical epistles, 1678 to 1690. There are also three letters addressed to Frances Owen after her marriage. In all, the collection includes six prose epistles and eighty-seven poems by the author (dating from 1663, when only twelve years of age), and one, *Upon Silence*, by another hand. On the whole, the poetry is above the average style of that day, and certainly an improvement on Thomas Ellwood, which perhaps is not saying much, however!

Mary Mollineux, formerly Southworth, born circa 1651, of the very ancient family of that name, joined Friends in early days. She mar., 1685, Henry Mollineux, of Liver-

pool, of another ancient family, and died 3 Jan., 1695/6, aged 44.

Frances Owen commences her *Testimony*, "In a Living Remembrance of the Benefit which I received by her Labour of Love"; and goes on to say that "The worthy Author of these Writings was one whose near Relation to me began our Acquaintance almost with our Lives; she was the only Child of her Mother, as I of my Father (and they own Brother and Sister)." Frances Owen states that she was convinced of Friends' principles through her cousin's instrumentality. Her cousin, in her childhood,

was much afflicted with weak Eyes, which made her unfit for the usual Employment of girls, and being of a large Natural Capacity, her father brought her up to more Learning than is commonly bestowed on our Sex, that she could fluently discourse in Latin, made considerable progress in Greek, wrote several Hands well, was a good Arithmetician, a student of several useful Arts, understood Physick and Chyrurgery and the Nature of Plants, Herbs, and Minerals, made some inspection into divers profitable Sciences, and delighted in the Study of Nature, etc.

Her husband says that she even discoursed in Latin on her deathbed! It is evident that she was a most gifted woman, especially in her day when women's education was so neglected; and, above all things, she was a sincere-hearted, humble-minded Christian, and earnest for the spread of the Truth. Her husband, Henry Mollineux, was in every sense worthy of her; he, like her, suffered persecution. He was the author of several controversial works, etc., printed 1695 to 1718, and could say, what one fears few husbands can, that he had in every respect, through the Lord's assistance, discharged his duty of endeared love to his wife.

Frances (Ridge) Owen died at Reigate, 6th April, 1724, aged 62, and was bur. in F.B.G. there, where her remains rest beside those of her husband. Her Monthly Meeting records that

Frances Owen, the wife of Nathaniel Owen, of Reigate, was seized the 21st day of 1st month, 1723/4 with a return of the jaundice, and followed with a violent fever. She departed this life in a lamb-like frame, the 6th of the 2nd month, 1724, and in the 62nd year of her age. During the time of her illness, through the great goodness and mercy of the Lord, she was preserved in great and admirable patience, fully resigned to His will, declaring she had further assurance of His love and favour than ever she had known, and exhorted those that were about her to love and fear the Lord; rejoicing that from her youthful days her conver-

sation had been godly and holy, and that was the way to everlasting life and peace; with other comfortable sayings so long as her strength remained.

We must now revert to Jeremiah Owen, third son of the above Nathaniel and Frances Owen. He was born at Coulsdon, 26th Nov., 1695, and was a salter and oilman, of 17, Pudding Lane, Fish Street, London, and by company a Citizen and Tallow Chandler. He had a country residence also at Croydon. He mar. at Devonshire House, 31 July, 1719, Susanna Ayre, dau. to John Ayre, late of London, Citizen and Tallow Chandler, and Hester his wife, the latter being a daughter of William Ingram, son-in-law to Margaret (Askew) Fell-Fox, of Swarthmore Hall, by his first wife. Amongst those present at the marriage were Thomas Story, Ambrose Rigge, Lethieullier Tooke, Theophila, wife of John Bellers, the social reformer, and daughter of Giles Fettiplace, Esquire, of Cold St. Alwyns, co. Gloucester ; etc., etc.¹⁹

In possession of Miss Strettel, of Clifton, in 1889, was a family Bible, the gift, in 1721, of "F[rances] O[wen] to her son J[eremiah] O[wen]."

Jeremiah Owen died at Hepworth (*alias* Hopwell) Hall, near Halstead, Essex, the residence of his dau., Susanna Sparrow, 26 Aug., 1768, aged 73 ; bur. in F.B.G., Bunhill Fields. Susanna (Ayre) Owen, born circa 1700, died 24 June, 1766, aged 66, and was bur. there also.

Jeremiah and Susanna (Ayre) Owen had issue one son and 8 daus. Of these Nathaniel Owen (*quartus*) was born at Pudding Lane, 1723, was in partnership with his father there as an oilman in 1766, etc., and was deceased in 1786. He mar. Mary (Mason ?) and left Friends. His son, Nathaniel Owen (*quintus*), is named in the will of his Kinsman, John Strettell, in 1786 as living [“helpless,”], as also was his brother, John Mason Owen. Their sister, Mary Owen, mar. 1787, John Kendall, of Colchester, a cousin to the eminent minister of the same name ; Jeremiah Owen appears to be another son of Nathaniel Owen (*quartus*), and was living also in 1786.

Of the daughters of Jeremiah and Susanna Owen, Frances, born in 1724, mar. 1745, George Vaux, of St. Margarets, Fish Street, London, Surgeon, son of George

¹⁹ The Ingams were eventually the heirs of this estate, now the property and residence of Sir Michael Hicks-Beach, Bart.

Vaux, of Reigate, Physician. He died in 1803, she in 1793. They were the ancestors of our Friend, George Vaux, of Philadelphia, and of Roberts Vaux, the judge, author, and prison philanthropist, of Philadelphia, and Richard Vaux, Mayor of that city, and many others of this family; also of the English branch of this Vaux family, some of whom are eminent as High Churchmen, scholars, and antiquaries, of whom is the present Rev. J. E. Vaux, M.A., etc.

In possession of Walter Robson, of Saffron Walden, is a silhouette of Susannah Vaux, executed by her kinswoman, Susanna (Crafton) Day, in 1770; she was a daughter of George Vaux, of London, Surgeon, by his wife, Frances Owen, was born in 1750, and died at Croydon in 1843, at the advanced age of 93.

Her brother, Jeremiah Vaux, of Birmingham, M.D., mar. Susanna Bowyer, whose daughter, Frances Bowyer Vaux, an author, mar. 1816, William Miller, of Ipswich. They became parents of the famous William Allen Miller, M.D., LL.D., F.R.S., Professor of Chemistry at King's College, born 1817, died at Birmingham, 1870.

Sarah Owen, sister to Frances (Owen) Vaux, born 1726, mar. 1760, Joseph Taylor, of London, Citizen and Tallow Chandler; they were both living 1786.

Other daughters were Rebecca, born 1727, died 1750; Susanna Owen, above named, born 1729, mar. 1760, John Sparrow, of Halstead, both of whom were living in 1786. This is the Quaker branch of the well-known ancient county family of Sparrow, of Gosfield Place, Essex, and of the banking firm of Sparrow and Tufnell.

Three other daughters of Jeremiah Owen, of whom the eldest and youngest of the family, born 1720 and 1733, were Hesters, appear to have all died young.

We now revert to Philotesia Owen, younger sister to Jeremiah Owen, born at Coulsdon, 17 July, 1697, and mar. at F.M.H., Reigate, 18 July, 1716, Robert Strettell, of London, Brewer, then of Dublin, Merchant, son of Amos Strettell, of Dublin, Merchant, and Experience, his wife. Of this well-known Quaker family, mentioned in the delightful *Leadbeater Papers*, was Anne Strettell, another child of the above Amos Strettell, who mar. John Barclay, of Dublin, Merchant, son of the Apologist. Mollison Barclay, dau. to Robert Barclay, of Urie, son and heir of the Apologist, is said to have mar., as her second husband, another member of the Strettell family.

Philotesia's marriage with Robert Strettell was brought about through the connection of the Owens with Cheshire and Mobberley, where a Quaker branch of the Strettell family resided, at Saltersby House.

Robert Strettell was a wealthy man, but lost his property in the explosion of the South Sea Bubble. He and his wife embarked afterwards for Philadelphia, settling there circa 1736/7. Robert Strettell again became prosperous, and was Mayor of Philadelphia in 1752, and, curiously, opposed the Peace policy of the Government and severed his connection with Friends. Both he and his wife died in Philadelphia, Robert Strettell in 1761, the latter many years later.

George Vaux, of Philadelphia, speaks of a silver mug in possession of a descendant of the Strettells in America, marked "N.O. to P.S." (*i.e.*, Nathaniel Owen to Philotesia Strettell, but as he died in 1724 it must have been his gift in her girlhood). Another interesting relic is a silver saucepan, in possession of Rev. Alfred Baker Strettell, M.A., late Vicar of King's Langley, Herts, which he purchased through George Vaux's good offices. It weighs no less than 34½ ounces, was manufactured circa 1695, was the property of the aforesaid Amos Strettell, and the gift probably of the latter to Robert and Philotesia on their marriage.

The eldest son of the latter was John Strettell, of London, an opulent Merchant, born 1721, died 1786, having mar. late in life, 1776, as her first husband, Mary Hayling, by whom he had one surviving son, Amos Strettell, who inherited and dispersed a very large fortune; he was born 1782, and died at Leamington 1855, aged 74. He was a famous book collector, his library being sold in eight days in 1820 in 1,699 lots. His Caxton's Cicero *On Old Age*, 1481, made the absurdly small price of £42. He was the father of the Rev. A. B. Strettell just named. John Strettell, aforesaid, father to Amos, was a philanthropist, and by his will he bequeathed a very large number of legacies to the Owen connection. It is a fine specimen of a genealogical testament.

Whether any descendants of this Owen family, bearing the name, still exist is uncertain, but it is not unlikely.

It will be seen from the above account of the Owen race that amongst other well-known Quaker families who inter-married or were connected with it, are the prominent

ones of Fell, Abraham, Barclay, and Gurney, which goes to show how intimately related are many of the older Friends' families.

In conclusion, we must express our obligations to our kinsmen, George Vaux, and the Rev. A. B. Strettell, for information given from time to time, and to our late Friend, Thomas William Marsh, of Dorking and Chelsea, who took especial interest in the Owen race.

JOSEPH J. GREEN.

Inscriptions in Friends' Burial Ground, Bowcroft, (Stannington) near Sheffield.

Here lies the body of George Shaw, late of Brookeside, who departed this life on the 5th day of the 5th month, 1708, in the 75th year of his age. He suffered much for bearing his testimony against the payment of tythes.

Here lyeth y^e body of William Shaw, of Hill, who departed this life in y^e second moneth, 1712, aged 85.

Here lyeth y^e body of Francis, wife of George Shaw, late of Brookeside, who departed this life, the 19th day of April, in y^e second month, 1722, in y^e 89th year of hir age.

Here lyeth the body of Fines Mathews, late of Hill, who departed this life, the 11th of the first month, 172⁸, aged 87 years.

Here lyeth the body of Fines, wido, late of Willm Shaw, of Hill, who departed this life, the 4th of the 5th month, 1731, aged 56 years.

The Burial Ground is situated at the top of the hill on the north side of the Rivelin valley, and commands a very extensive view to the South. From a point a few yards from the Ground can be seen, in the valley to the north, the farms of Hill and Brookside, where the Shaws lived. The graveyard is planted with trees, and forms a conspicuous object for miles.

In 1678, George Fox visited William Shaw, at Hill, and held a meeting, which was attended by Friends from Yorkshire and Derbyshire.

From information supplied by Thomas Henry Watson, M.B., of Pevensey, 1902.

Notes on the Early Records of Friends in the South of Scotland from 1656 to about 1790.

Concluded from p. 73.

Sixth (Book V). This contains the minutes of Monthly Meetings held at Hamilton from 1695 to 1722, after which date the record of the Monthly Meeting minutes is continued as before until 1732, though the place of meeting is no longer Hamilton but Glasgow, and, occasionally, Garshore and Wester Mucroft. A few marriages are recorded amongst the Monthly Meeting minutes. In 1699, mention is made of the particular meetings of Askin, Glasgow, Garshore, Dowglass, Cummerhead, and Hamilton. Each meeting was then directed by Hamilton Monthly Meeting to establish a Monthly Meeting of its own, all to form one Quarterly Meeting for Friends "in the West." This arrangement, however, seems never to have been carried out. Indeed, several of the above "Meetings" probably consisted of little more than the family of the Friend at whose house a meeting for worship was kept up, and when he removed from the place or left the Society, the meeting died out. Thus, we hear nothing of Askin Meeting after the death of a Friend there in 1700, nor of Dowglass Meeting after the removal of James Miller and his family to Cumberland in 1708, nor of Cummerhead Meeting after the disownment of a Friend of that place in 1710.

Seventh (Book X). This contains the minutes of Kelso Meeting, as a Monthly Meeting, from 1748 until 1787, and, as a Preparative Meeting belonging to Edinburgh Monthly Meeting, from the latter date until about 1792, soon after which the meeting died out. It also contains notices of visits of Friends in the ministry to Kelso from 1749 to 1796, and the cash accounts of Kelso Meeting for about the same period, also the registry of marriages for Kelso Meeting from 1750, and the births and deaths from about 1667 to 1795. Such of these as are prior to 1749 are stated to have been copied by the Clerk of the Monthly Meeting, Charles Ormston, the third in succession of that name, out of the "Meeting's Old Book"; this is no longer in the

possession of Friends and in all probability is non-extant. There were Friends in Kelso as early as 1665.⁸

Eighth. “A Remembrance or Record of the Sufferings of some freinds of truth in Scotland.” The writing of this was apparently commenced about 1670, but the first entry in it is under date 1656—the latest is 1693. The first twenty-two paragraphs comprise notices of the sufferings of Friends of Glasfoord Meeting from 1656 to 1668, substantially the same as the records in Book U, though not mere transcripts. Then comes a paragraph, dated, Edinburgh, 1st month, 1670:—

There was a yearly meeting at Edr, the time aforsd, wherein were many friends gathered together from al parts of the nation about our ordinary afairs of truth . . . which are commonly inspected into at such meetings, yt things amongst us everywhere may be kept sweet and savoury ; and Jnformation (as we understood afterwards) was given to the King's Council, then sitting, by some malitious persons, yt there was a great meeting of the quakers, which they suposed to be of dangerous consequence, there being the heads of them, as they caled them, gathered together, &c., which put them upon sending some of the mages-trats with a guard, . . . who seased upon al the men they were pleased to take, which were about twenty or upwards, and upon our quarterlie and montly bookes, and upon our sealed letters, in our pockets, from on part of the nation to another about Concerns, and caried us to the prison ; & some dayes after, having searched our books about the afairs of the church, wherein they found our care about mariadiges, yt things might be orderly according to truth, & about provideing for the poor widows & fatherlese, . . . & about births & burials to be registered, & other comely, decent, & commendable things amongst us, they caled for two of our number out of prison before the Kings Council, with whom they had discourse, & being satisfied as to our innocent intent & practise, dismised us al out of prison, restored our books again, & our letters from on friend to another, wt out breaking them up [*i.e.*, opening them], save only some litle printed papers which they desired to read ; they were given to them, & they destrubited them freely amongst themselves, . . . which was of a very good service to the Kings Council, whereby they might see our Jnocence. . . .

Then comes an account of Bartholomew Gibson, “the King's smith and farrier,” in the Canongate, Edinburgh, having “2 flagons & puter dishes which cost him twentie nyn shiling star,” taken “for that which they cal the anewity for the preist,” “the soume being 6s & 8d.” This was in 1680.

After that there are no more records of sufferings until the time of the Revolution, 1688, when Friends in the west

⁸ See account of Charles Ormston, of Kelso, in *Piety Promoted,*

of Scotland, Linlithgowshire, and Edinburgh were again cruelly abused by the Covenanters. The account of their attack on Friends assembled at their Meeting House in the West Port, Edinburgh, on First-day, the 17th of 1st month, 1689, may serve as an example.

Friends being mett according to their usual manner, about the tenth hour of the day, as they were waiting upon the Lord, there came up some of those caled Cameronians, who keepeed guard at the West port, & on of them spoke to some sober peopl yt sat upon a form near the door, saying, " Al that belongs not to this corrupt asembly, let them depart the house," but they not much heeding his words, he turned about to friends, & with a most malitious countinane, desired them to be gone out of the house & dismisse their meeting. Bartholomew Gibson stood up & asked them by what authority they did so, or who gave them order to do so. On of them, claping his hand upon his sword, said there was his order, and another of them said the Covinant was their order. It was answered, that we was com'd there to worship God according to the best of our knowledge or understanding, & if they had any better way to perswade us of, we were wiling to be informed, but they answered yt it was inconsistant with their Covinant & reformation, yt we should keep a meeting, & yt if we would not wilingly go out, they would cal up so many musketeers & turn us out by force. It was answered, yt we had never resisted the magistrats when they were please[d] to send for us either to prison or any other place, but to be disturbed by a rabl we were not wiling, & yt we were not afraid of them nor al the powers of hell, for the power & presence of the Lord was amongst us, & he would stand by us, . . . & if this was the fruits & effects of their suferings, it looked but like a bad reformation. So by this time there came in some more of them, & seeing friends to keep their places, they began to pul and hall those that were nearest the doore, & when they could not get them easily out, they threw them doun upon the ground & draged them out, & when they had turned al the men friends out, they fel adrawing at the women, & on of them most barbarously threw doun the Lady Swintoun⁹ upon the ground, & wreisted her ancl,

which she was not abl to go a long time after. . . . So when they had so inhumanly used us and put us al to the door, they caled for the key to locke the door . . . [and] caried it away with them; and when they were coming down stairs, the neighbour below, having her husband lying a dying, and being troubled with the noise, did reprove on of them, & said it was a shame to behave so towards a harmlese innocent peopl and to prophane that day which they caled their Sabath. On of them, having a pistol upon his belt, puled it of, and vowed if she would not hold her toung he would knocke her on the head with it, & said they were oblidged by their Covinant to root out al deluded heriticks.

⁹ This was no doubt the widow of John Swinton, of Swinton, his second wife, Frances White, widow, of Newington Butts, Surrey, to whom he was married at Westminster, 3rd vi., 1671.

. . . The ladie Swintoun told them that ther Covinant with hell and agreement with death should not stand, and their frnits did discover what spirit they were of. . . . Friends kepted their meeting upon the stair til meeting time was over.

The rest of the early entries in the book, except copies of self-condemnatory papers given in to Edinburgh Monthly Meeting, 1697, 1698, by two Friends of Edinburgh, consist of notices of assaults on Friends by the rabble of Edinburgh and Glasgow, connived at by the magistrates, from i. 1691 to v. 1693. Similar assaults on Edinburgh Friends are recorded in the Monthly Meeting minutes for many years after this, but they were not entered in this "Register of Sufferings." The volume was used in 1788, and for between thirty and forty years afterwards, to record copies of the various certificates of removal of Friends to and from Edinburgh Monthly Meeting.

WILLIAM F. MILLER.

Editors' Proposals.

The Editors hope to publish four numbers of THE JOURNAL during 1905, which will contain articles on the following subjects, among others:—"Early Friends' Writings in Cipher," to illustrate which a specimen found on a letter from Francis Howgill has been photographed; "Joseph Williams's Recollections of the Irish Rebellion of 1798;" "Deborah Logan and her Literary Labours," by Amelia Mott Gummere; short accounts of the principal Friends' libraries in the world; "Joseph Rule, the Quaker in White;" "Swords, Pistols, and Ruffians at a Monthly Meeting;" "Fire Insurance and King's Briefs," etc.

Francis B. Bickley, of the British Museum, brother of the late Augustus Charles Bickley, author of the well-known life of George Fox, urges the importance of calendarizing the Swarthmore and other MSS. in D. It is proposed to undertake this and publish results in THE JOURNAL, should the suggestion meet with the approval of our readers. The letters would be taken in strict chronological order, and the date, place, author, and addressee given, with a *précis* of the contents.

Samuel Bownas to James Wilson.¹

Bridport, 12th of 2nd mo., 1751.

My beloved, worthy Friend.

Thine of the 12th of 12th month, 1750, came in due course, and I was glad to see it, not having heard anything of or from thee a long time; but was glad to find both thee and thy dear Sarah yet in the land of the living. I often think of you with much comfort and satisfaction, and of former times at Bendrigg and Greyrigg, how in the innocence of children, we enjoyed one another, and took great pleasure in our religious duties, according to our attainments and experience in Divine matters; but now alas! we have outlived the greatest part of our former Friends and acquaintance, and are left pretty much alone: for when I am in London, most of my old Friends are gone; so at other places, it is the same; and the young generation of this age don't seem to come up so well as could be desired. The Church seems very barren of young ministers to what it was in our youth, nor is there but very little convincement to what was then. It seems to me (and I have been a minister 54 years) that I had more service, and better success in my ministry, the first 20 years, than I have since had for a long time. I do not find any fruit or good effect of what I do that way; and yet what I am concerned in seems to be very acceptable and well received by others; but they don't, to my observation, have that good effect, as I could desire they should. I have closely examined where the fault is, but don't find it out.

¹ Samuel Bownas was born in Westmorland about the year 1676, of Quaker parents. In his early youth, while working as a blacksmith, he does not appear to have had many religious impressions, but later, at about the age of twenty, religion took hold upon him and he commenced to preach in the meetings he attended. For many years he travelled over Great Britain and Ireland as a preacher, and twice visited America in the same capacity. He died at his home at Bridport in 1753. An autobiographical record of his life, entitled, *An Account of the Life and Travels of Samuel Bownas*, has run through various editions and may now be obtained in the reprint, brought out by J. B. Braithwaite, Jr., in 1895. This letter to James Wilson is reproduced from a copy made by the late John Mounsey, of Sunderland, for John Chipchase, of Cotherston, and presented to Friends' Reference Library, by Charles Brady, of Barnsley. (D. Portfolio 14.94.)

On my last journey into your parts, it seemed to very little purpose ; likewise in Norfolk, Suffolk, etc. It appeared to me that I had very good and edifying service in many places, but that is all I find come of it ; "The man spoke well," say they, and that is all I get for my labours. Now formerly, I rarely went a journey but I found some convincement, and taking this into consideration makes my heart oft sad, but we must submit, for unless our Master bless our ministry, we cannot make it profitable to them.

I have been little on horseback this winter, although, through mercy, I have had my health beyond what I could expect. I am sometimes fearful that by age I am grown indolent, and the peace and tranquillity of mind that I enjoy proceed more from that, than a solid foundation of the work of truth upon me ; and if it should so turn out, it will be a great loss and disappointment indeed, as I see nothing I have done worthy of so great favours that I now enjoy, [which] makes me inspect my own unworthiness more narrowly, and to acknowledge that at least I am but an unprofitable servant. I have sometimes, according to my thoughts, pretty agreeable service in public meetings, but then at times am jealous of myself, that I have more of form than power, and that may be the cause why so little of good manifests itself amongst them that hear. Dear Brother, we had never more need of one another's prayers and assistance than now. All my travelling abroad, I count very small ; and if any good was done by my ministry my Master did it and let Him have the praise thereof, who is God, blessed for ever, Amen. I am now unfit for travelling, and go very little abroad. I now see that it is an excellent thing to do our day's work, while strength of body and mind holds good. I am afraid to venture to Bristol, which is not much more than fifty miles, and I shall hardly see London any more. It would be very agreeable to me, as a man, to be at the Yearly Meeting once more, but I dare not venture, except a considerable constraint was upon me to undertake it. I am very unfit for service of any kind, for my paralytic disorder unfits me for writing ; I cannot write till afternoon, and then only for a time, but can do it pretty intelligibly, so as I can read it myself ; but am four or five days writing so much as this letter contains.

I visit about eight Meetings, between ten and fifteen miles distant. I can ride about twenty miles a day, pretty well, on my old horse : am loth to part with him, but he

seems as though he would outlast me : he was twenty years old last Spring ; and I am going on seventy-five ; so the horse and his rider come near 100 ; not many such instances to be met with. My hearing is much declined ; but my sight is tolerable, with the help of glasses. I can walk as nimbly as I could for years back, and my legs as clear and free from swelling as ever I knew them. My memory is much impaired, but I sleep very sweetly and have no pain or aches in bed : these favours of Providence are great, for which I desire to be humbly thankful. Sometimes I have according to my ability comfortable opportunities in the ministry ; but I am afraid of large Assemblies, my strength inwardly being impaired.

I have about Forty pounds a year to keep me, and I keep up my collection, and entertain all the ministers that visit us. Jonah Thompson² I miss much, not one minister within thirty or forty miles from me, and but two so near, and they lie very wide from each other. I very much admire thy steady, fair writing; some decline in one part and some in another : my legs are better than thine, and thy hands are better than mine : sometimes one part of the house decays faster than another. I have been part of five days writing this. With my dear love to thee and thy dear Sarah, thy son and daughter Coldwell, Jonathan Hedley, and such as may enquire of and for

SAMUEL BOWNAS.

P.S.—My dear love to David Hall, Lydia Lancaster, Robert Wardell, Robert and Grace Chambers, and John and Deborah Wilson.³

² Jonah Thompson, a Dorsetshire schoolmaster, was at this time engaged in a religious visit to America.

³ James and Sarah Wilson lived at Brigflatts, near Sedbergh, and their daughter and son-in-law, Thomas Coldwell and his wife, lived at Darlington. Lydia Lancaster, formerly Rawlinson, was a noted minister, of Lancaster, who travelled extensively. David Hall was the Skipton schoolmaster. Jonathan Hedley was a minister, of Darlington.

A long letter from S. Bownas to James Wilson, dated the 8th month of 1751, is in D. (Gibson Bequest MSS., i. 55), and another to the same correspondent, in 1736, is copied on to the fly-leaf of a volume of the *Memoirs of the Life of David Hall*, belonging to David Mort, of Birmingham.

Friends' Library, Philadelphia, Pennsylvania.

This Library is under the management of a joint committee of the Monthly Meetings in Philadelphia, the first appointment being made in 1817, although the Library existed many years before that date. The cost of conducting it is supplied by appropriations of the Monthly Meetings.

The enterprise owes its origin to a bequest made by Thomas Chalkley, by his will, dated 2nd mo. 19th, 1741. He died in Tortola when on religious service to that Island and was buried there. The words of his bequest are as follows :—

Having spent most of my days and strength in the work and service of the Gospel of our Lord Jesus Christ, and having been joined as a member of the Monthly Meeting of Philadelphia for above these forty years, to them, as a token of my love, I give my small Library of books.

In 1742, a transcript of the clause of his will was presented to the Monthly Meeting of Philadelphia. The number of volumes included in this bequest was one hundred and eleven. Soon after, Anthony Benezet was appointed Librarian, and the books were deposited in his house, where they remained until about 1765, when they were removed to a room provided for the purpose in a new Meeting House which had just then been erected at Fourth and Chestnut Streets.

In the same year, the attention of the Monthly Meeting seems to have been drawn to the importance of preserving a collection of the writings of our early Friends, and other suitable books, and a committee was appointed to devise means for rendering the Library more useful.

The collection was gradually increased by donations of interested Friends, among whom were David Barclay and Dr. John Fothergill, of London. Some purchases were also made, but there was no material enlargement of the collection until after the decease of John Pemberton, a leading minister in Philadelphia. This Friend died in 1795, in Pyrmont, Germany, when on religious service in that country, and

was buried in Friends' Burial Ground there, where it is said his grave stone can still be seen.

By the will of John Pemberton, a large number of valuable volumes were added to the Library, and the following extract from his will shows the broad interest which he took in the object:—

I give and bequeath unto my aforesaid friends, John Field and William Wilson, and the survivor of them, after the decease of my wife, one half of my Library of books, in trust for the use and benefit and perusal of Friends of the three Monthly Meetings in this City; and to be placed in the Library for that purpose; wishing the beloved youth were more willing to read and become acquainted with the trials, sufferings, and religious experiences of our worthy ancestors.

When the new Meeting House was built on the Burial Ground in Arch Street, in 1804, a room was specially provided for the use and accommodation of the Library. My first recollection of it is in 1843, when it was contained in that room, and the whole filled only a small number of cases, though it was then considered to comprise the most complete collection in America of the early writings of Friends.

In 1844, new quarters were provided for the Library on the second floor of a building just then erected on the same premises for Friends' Book Store and Tract Repository, where improved accommodations were afforded it, and it remained in that location until removed in 1887 to its present site, on 16th Street above Arch.

In 1817, the whole number of books had been estimated at about twenty-three hundred, but in 1843 it must have been considerably increased, and in 1853 the number was estimated at about five thousand. At the present time, the Library contains over sixteen thousand volumes, of which number about eighteen hundred are Friends' books, a large proportion of which are the writings of early Friends. There is also a copy of Cromwell's Great Bible of 1539,¹ and a splendid manuscript copy on vellum of a part of the Commentary of St. Ambrose on the Scriptures, executed as early as the tenth century. In addition to the above there is a Latin Bible printed in Venice in 1478, which is deposited in the Library as a part of a collection of rare editions of the Bible

¹ Also known as "Cranmer Version." See Darlow and Moule's *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, vol. 1., 1903 (presented to D. by Caleb Rickman Kemp, of Lewes, the Society's chairman of committees), which quotes Francis Fry's *A Description of the Great Bibles of 1539-41, etc.*—EDS.

belonging to the Bible Association of Friends in America. The Library further possesses a small collection of manuscripts, including a number of original diaries of prominent Friends.

The collection of Friends' books which belonged to our late Friend, Charles Roberts, has recently been deposited in the Library by his wife, Lucy B. Roberts, and forms a very important addition to the collection previously on its shelves, and undoubtedly makes the whole by far the most extensive and valuable of such collections in America. It embraces upwards of two thousand volumes and tracts, nearly all of which are bound, and the remainder will be shortly. About two-thirds of the whole number are publications made before 1710, and include many of the rarest and most interesting documents of the kind which have been issued. The gathering of this large and valuable collection was a part of the life work of our late Friend, covering the period of many years. The design is that it shall be a special section of the Library, to afford the opportunity for research in relation to the Society of Friends, and facilities are to be provided for freely consulting it.

The value of the Library as a depository for the ancient writings of Friends, as heretofore mentioned, was early recognised, and has given to the Institution a semi-historical character, which has throughout its whole existence been kept steadily in view, and has had an important bearing in shaping its policy and management. About fifteen years ago, this policy developed a new feature in the establishment of the department of records, by which a place was provided for the deposit and safe keeping of such records as Meetings might feel disposed to place in the care of the Committee. The records so deposited are classified and systematically arranged, and easy access is thus afforded for officers and committees of the depositing Meetings to make any required examination of them. Special arrangements are also made for access to them, under reasonable restrictions, for persons engaged in historical research, and information bearing on pedigrees is furnished by the Librarian upon written applications. The results of these searches are all carefully copied, and form in themselves a valuable addition in facilitating further investigations. Over seven hundred volumes are now deposited in the record department.

The present Library building is located on 16th Street, above Arch, on a part of Friends' disused Burial Ground

and in the same enclosure with Friends' Select School. The structure, which is fire-proof, and mainly built of brick and iron, is forty feet square. The main Library room is thirty-seven by twenty-six feet in its interior, with a ceiling twenty feet in height. An iron gallery runs around its four sides, and the room is amply lighted on three sides, there being no buildings near enough to obstruct the light. There is also a small room, nine by nineteen feet, which is devoted to the storage of the most valuable books, and such others as are not esteemed suitable for general circulation but which may be important in the line of historical research. The vault allotted to the record department is thirty-seven feet long and ten feet broad, with a ceiling nine and one half feet high, and is fitted up with steel and iron shelving arranged for the books to be laid on their broadest sides.

GEORGE VAUX.

Friends' Historical Society of America.

A circular, signed by Isaac Sharpless, Joshua L. Baily, Jonathan Evans, George Vaux, and James Emlen, has recently been issued, as follows:—

Believing that there is much of historical interest in connection with the history of the Society of Friends in America that should be collected and preserved, some Friends have thought it would be desirable to form a Historical Society for the purpose of collecting material for the elucidation of the history of Friends in America. With this end in view there has been formed "Friends' Historical Society in America."

We desire thy co-operation and assistance in furthering the object for which said Society has been organized, and also to present to, or deposit with it, any manuscripts, books, pictures, personal effects, etc., which may aid the work by illustration or otherwise.

If thou desires to become a member, or wishes further information, please communicate with Isaac Sharpless, president, Haverford College, Pa., or Helen Hopkins Jones, secretary, Lansdowne, Pa.

Friends' Reference Library, &c.

The following is a list of papers and magazines connected with Friends, which are placed, as issued, in the Reference Library. This and later lists will form a guide to Friends' current periodical literature. The Librarian would be glad of information respecting other similar publications and to add them to a future list. Annuals are not included, but a large number reach the Library year by year, comprising minutes of Yearly Meetings, reports of societies, schools, and colleges, almanacs, etc.

WEEKLY.

American Friend, Philadelphia ; *Bombay Guardian*; *Friend*, London ; *Friend*, Philadelphia ; *Friends' Intelligencer and Journal*, Philadelphia ; *Soul Winner*, Cleveland, O.

MONTHLY.

Bournville Works Magazine, Birmingham ; *British Friend*, London ; *C.W.M.* (Cocoa Works Magazine), York ; *Friends' Messenger*, High Point, N.C. ; *Friends' Missionary Advocate*, Plainfield, Ind. ; *Heatherbell*, Fritchley ; *Interchange*, Baltimore ; *One and All*, with *Supplements*, London ; *Our Missions*, London ; *Ramallah Messenger*, Providence, R.I. ; *War and Brotherhood*, London ; *Western Work*, Oskaloosa, Ia.

BI-MONTHLY.

Australian Friend, Hobart, Tas.

QUARTERLY.

Friends' Christian Fellowship Union Circular, London ; *Friends' Quarterly Examiner*, London ; *Journal of the Friends' Historical Society*, London and Philadelphia ; *London Friends' Calendar* ; *Missionary Helpers' Union Letters*, Haslemere ; *Peace and Goodwill*, Wisbech.

SCHOOL AND COLLEGE MAGAZINES.

Bootham, Bootham School, York ; *By Kent and Skerne*, Polam Hall, Darlington ; *Daltonian*, Dalton Hall, Manchester ; *Guilford Collegian*, Guilford College, N.C., ; *Hobart School Echoes*, Hobart, Tas. ; *Leightonian*, Leighton Park, Reading ; *Past and Present*, general ; *Phœnix*, Swarthmore College, Pa. ; *Stramongate School Magazine*, Kendal ; *Westonian*, Westtown School, Pa.

Awbrey, of Brecknockshire, in connection with Friends.

A granite memorial stone has recently been placed in the disused Friends' Burial Ground at Greinton, near Street, Somerset, under the sanction of Mid-Somerset Monthly Meeting, bearing the following inscription :—

This Burial Ground was given to the Society of Friends in 1696, by Philip Watts, owner of Grienton Manor, a member of Polden Hill Monthly Meeting.

Amongst the earliest buried here were members of the Watts and Clark families.

The last burials were those of Sarah Coe, II. 13. 1829, and Thomas Beaven, II. 18. 1829, son and daughter of Thomas Beaven and Elizabeth, his wife, both also interred here.

Elizabeth Beaven was Granddaughter of Richard Awbrey, of Llanelyw, Brecknockshire, and of his wife, Mary, sister of the above Philip Watts. She was Grand-niece of William Awbrey, who married Letitia, daughter of William Penn.

The identification of William Penn's son-in-law with William, younger brother of Richard, the last of the ancient line of the Brecknockshire Awbreys, has been arrived at with certainty from a comparison of the results of family papers and researches of my own, with information and documents kindly furnished me, in response to enquiry in *The Friend*, by our Friend, George Vaux, of Philadelphia, whose late wife was descended from Martha, a sister of the two brothers, wife of Rees Thomas, original owner of the "Thomas Estate," near Philadelphia. The parents of these three (and other children)—William and Elizabeth Awbrey—were the first Friends in the family. William, their second son, seems pretty early to have left Wales for a mercantile career in London, where he married twice, his first wife being of Welsh extraction, his second Letitia Penn. Richard's Somersetshire marriage eventually brought his descendants into Southern England, where several families

—Friends and others—including my own, trace descent from him, but *all*, as far as at present known, through his Granddaughter, Elizabeth, wife of Thomas Beaven, born 1727, died 1803.

The original Norman spelling of the family name, *Aubrey*, was changed by the Breconshire branch of from 12th century downwards, to *Awbrey*, to suit the phonetics of the Welsh alphabet.

ISABELLA METFORD.

Paragraph of the Will of John Rutty, 1770.¹

Whereas I have left behind me in my Escrutoir a manuscript written in my own hand, intitled, *A Spiritual Diary and Soliloquies*, consisting of six volumes bound in quarto, now it is my will that this manuscript may *without inspection* at the first convenient opportunity be transmitted to Thomas Fowler, of Melksham, Wiltshire, or to whomsoever he may have appointed in his stead, and my will is that the same may be printed without delay and without any *pretended alteration or amendment*, and, in order to encourage the printer, I do hereby order that Thirty Pounds Sterling be given him over and above paying him a reasonable price for the following fifty copies, to be distributed in the manner following, as presents, *viz.*, thirty to the Clerk of the Yearly Meeting in London next ensuing, ten to the next Half-Year's Meeting of the People called Quakers in Dublin, and ten to the Quarterly Meeting in Wiltshire.²

¹ John Rutty was born at Melksham in Wiltshire, in 1698. After study abroad and becoming an M.D., he removed to Dublin. A copy of his certificate of removal is printed in *Wiltshire Notes and Queries*, December, 1901. He wrote various valuable medical works, and also brought down the *History of the Quakers in Ireland*, to the year 1751. His *Spiritual Diary and Soliloquies* was published in two volumes in 1776, in one volume in 1796, and in an abridged form in 1781, and 1840. The contents are of a somewhat morbid character. Dr. Rutty died in 1775.

² No. 48 of a series of MSS. collected by William Thistletonwaite, of Wilmslow (d. 1870), and now belonging to John S. Rowntree,

Third List of Members.

Names received in London from the 30th of 4th month to the 20th of 10th month.

Backhouse, Edward	Lamb, Eliza A.
Belfast Preparative Meeting	Lloyd, John Henry, J.P., M.A.
Bentham Prep. Meeting	Lloyd, Samuel
Birmingham Reference Library	Lloyd, William Joseph
Bournville Prep. Meeting	Lynn, Alfred
Bradford Public Libraries	Malcomson, William, J.P.
Burlingham, Samuel S.	Metford, Isabella
Cardiff Free Libraries	Montgomery, Thomas H. (U.S.A.)
Close House Prep. Meeting	Morland, Charles C., J.P.
Crawshaw, M. Ethel	Morton, Helen K. (U.S.A.)
Cresson, Anne (U.S.A.)	Naughton, Elizabeth A.
Croftield, Albert J., J.P.	Newcastle-on-Tyne Public Library
Croydon Friends' Book Society	Pancoast, Mary S. (U.S.A.)
Derby Preparative Meeting	Paxson, Fredc. L., Ph.D. (U.S.A.)
Edinburgh Public Library	Rawle, Wm. Brooke (U.S.A.)
Ely, Warren S. (U.S.A.)	Rowntree, Marion
Gillett, Hannah E.	Sargent, Lydia B.
Gregory, Walter Dymond (Canada)	Sheffield Prep. Meeting
Hart, Emily J.	Sibson, Arthur B., M.D.
Heacock, Joseph (U.S.A.)	Smith, Elizabeth Pearsall (U.S.A.)
Hillsborough Prep. Meeting	Stears, W. E.
Hobson, C. J. (U.S.A.)	Taylor, Joseph (Barnsley)
Hough, Oliver (U.S.A.)	Thompson, Francis
Howson, John R.	Tottenham Prep. Meeting
Huddersfield Prep. Meeting	Tucket, Francis Fox, J.P.
Hull Public Libraries	Wandsworth Prep. Meeting
Ireland, National Library of	Watson, T. Carrick
Jones, Katherine Wilson	Westminster and Longford Monthly Meeting
Kennett Square Y.F.A. (U.S.A.)	
King, William	

Index.

- Aberdeen, 69, 71n, 92.
 Aberdeenshire, 52.
 Abergavenny, 83.
 Aberystwyth, 84.
 Abington, 101.
 Abraham family, 116.
 Abraham, Daniel, 32.
 Abraham, Emma C., 82.
 Abraham, John, 29, 32, 36, 82.
 Abraham, Rachel, *form.* Fell,
 31, 32.
 Abraham, Rachel, *form.*
 Owen, 29, n, 30, 32, 82.
 Abraham, Richard, 32.
 Acatius, Bp., 66.
 Ackworth, 91.
 Acushnet, 106, n, 107.
 Adams family, 100.
 Addison, Joseph, 91.
 Ady, John, 12.
 Airtton, 50.
 Aldam, Thomas, 36.
 Aldridge, Moses, 103.
 Aldridge, Samuel, 103.
 Alexander, William Henry
 F., 39.
 Albright, Hugh, 38.
 Albright, John, 38.
 Albright, Katherine, *form.*
 Owen, 38.
 Allen, John, 41, 43.
 Alton, 83.
 Ambrose, St., 125.
 America, 8, 95–109, 115, 121n,
 123n, 126.
 Amesbury, 103, n, 105.
 Ampthill, 41n.
 Anabaptists, 28.
 Andrew, Tabitha, 31.
 Andrews, Katherine, 19.
 Anglesea, 28.
 Annapolis, 97, n.
 Ansell, Rachel, *aft.* Owen, 38.
 Antigua, 109.
 Antrobus, Benjamin, 33.
 Ap Cynddelw, Hwfa, 28.
 Appleby, 19.
 Apponogansett, 106, n, 107.
 Archer family, 5.
 Ardtannies, 52.
 Armitstead, William, 23 ill.
 Arrow, 4.
 Ashbridge, Elizabeth, 85.
 Ashburnham, John, 41n.
 Ashton, Elizabeth, *aft.* Owen,
 30.
 Askew, Margaret, *aft.* Fell
 and Fox, 113.
 Askin, 72, 117.
 Atlantic, 4.
 Austill, William, 59.
 Austwick, 50.
 Auvergne, 27.
 Awbrey family, 129.
- Awbrey, Elizabeth, *form.* —,
 129.
 Awbrey, Elizabeth, *aft.*
 Beavan, 129.
 Awbrey, Letitia, *form.* Penn,
 35, 129.
 Awbrey, Martha, *aft.* Thomas,
 129.
 Awbrey, Mary, *form.* Watts,
 129.
 Awbrey, Richard, 129.
 Awbrey, William, 129.
 Awbrey, William, 35, 129.
 Ayre, Hester, *form.* Ingram,
 113.
 Ayre, John, 113.
 Ayre, Susanna, *aft.* Owen,
 113.
- Badcow, 72.
 Bagnall, Benjamin, 105.
 Baily, Joshua L., 127.
 Baker, John, 23 ill., 26.
 Ballkwill, Alfred P., 91.
 Baltimore, Lord, 78.
 Bangs, Sarah, *aft.* Peckover,
 96n.
 Bannockburn, 92.
 Baptists, 28, 53.
 Barbados, 95, 101, 108, 109.
 Barbary, 66.
 Barclay family, 5, 38, 116.
 Barclay, Anne, *form.* Strettell
 114.
 Barclay, David, 26, 124.
 Barclay, John, 40, 41n.
 Barclay, John, 114
 Barclay, Mollison, *aft.* —
 and Strettell, 114.
 Barclay, Robert, 7.
 Barclay, Robert, 7, 9, 84, 114.
 Barclay, Robert, 114.
 Barking, 21, 23 ill.
 Barlborough Hall, 54.
 Barlowe, Edward, 56.
 Barnsley, 121n.
 Basspond, 106.
 Bates, James, 98.
 Bayly, George, 73.
 Beaconsfield, 79.
 Beale, George, 77.
 Bealing, Benjamin, 12, 23n,
 38, 65.
 Beaven, Elizabeth, *form.* —,
 129, 130.
 Beaven, Sarah, *aft.* Coe, 129.
 Beaven, Thomas, 129.
 Beaven, Thomas, 129, 130.
 Beckering's Park, 41, n, 42n.
 Bedford, 36.
 Bedford, Duke of, 42n.
 Bedfordshire, 27, 37, 41n, 93.
 Beebee, —, 43.
- Beeston, 8.
 Beestons, 99.
 Bekeryng, Sir John, 41n.
 Belch, Ann, *form.* Owen,
 75, 76.
 Belch, Anna Lucia, *aft.* Bell,
 75.
 Belch, George, 75.
 Belch, Mercy, *aft.* Pilgrim,
 75.
 Belch, Susannah, *form.* —,
 75.
 Belch, Susannah, *aft.* Vaux, 75.
 Belch, Thomas, 75.
 Beldivy, 72.
 Bell, Anna Lucia, *form.* Belch,
 75.
 Bell, Benjamin, 34.
 Bell, Daniel, 23 ill., 38, 79.
 Bell, Daniel, 38, 79.
 Bell, Elizabeth, *form.* —,
 79.
 Bell, Elizabeth, *form.* Owen,
 79.
 Bell, Frances, *form.* Zachary
 and Owen, 79.
 Bell, John, 26, 79.
 Bell, Jonathan, 79.
 Bell, Robert, 12.
 Bell, William, 75.
 Bellers, John, 6, 113.
 Bellers, Theophila, *form.*
 Fettiplace, 113.
 Bemersyde, 70.
 Bendrigg, 121.
 Benezet, Anthony, 124.
 Berks Co. (Amer.), 108n.
 Bermondsey, 51, 78.
 Besse, Joseph, 12.
 Bethpage, 107.
 Bevan-Naish Library, 51.
 Bickley, A. C., 120.
 Bickley, F. B., 120.
 Birkbeck Morris, 28n.
 Birmingham, 3, 51, 52, 78,
 90, 114, 123n.
 Birmingham (Amer.), 100.
 Bishop's Stortford, 78.
 Black Creek, 97, 98.
 Blackwater, 98.
 Bland family, 5.
 Bland, Mrs., 8.
 Blatt, Elizabeth, 76.
 Blatt, John, 74, 77.
 Blatt, John, 76.
 blind house, 92.
 Blithe, Anne, *aft.* Mullins and
 Richardson, 62, 68.
 Bloody Point, 104.
 Bockett, Elias, 24.
 Bonifield, Abraham, 58.
 Boston (Amer.), 103, 105, 107n.
 Bourne, Benjamin, 12, 95n.
 Bow, 62, 64, 67, 68.

- Bowcroft, 116.
 Bowden, James, 12.
 Bowen, Rachel, 83.
 Bowker, William, 29.
 Bowman, Jonathan, 68.
 Bownas, Samuel, 107, 121-123.
 Bowne, Samuel, 102.
 Bowyer family, 78.
 Bowyer, Calvert, 78.
 Bowyer, Calvert, 78.
 Bowyer, Mary, *form.* Cham-
 berlin, 78.
 Bowyer, Susanna, *aft.* Vaux,
 78, 114.
 Bowyer, Susannah, *aft.* —,
 78.
 Bowyer, Susannah, *aft.* —.
 Dimsdale, 78.
 Bradbury, Daniel, 31.
 Bradbury, Sarah, *form.* Owen,
 31.
 Bradford (Amer.), 100.
 Bradshaw, Jonathan, 29.
 Brady, Charles, 121n.
 Braithwaite, J. Bevan, 8.
 Braithwaite, J. Bevan, Jun.,
 121n.
 Brامshot, 83.
 Brecknockshire, 129.
 Bridgetown, 108.
 Bridport, 121, n.
 Brightfatts, 123n.
 Bristol, 3, 93, 97, 122.
 Bristol (Amer.), 101.
 British and Foreign Bible
 Society, 125n.
 British Museum, 2, 8, 37.
 Brooks, John, 23 ill.
 Brookside, 116.
 Broughton, 68.
 Brown family, 5, 39.
 Brown, John, 39.
 Brown, Richard, Ld. Mayor,
 17.
 Brown, William E., 39.
 Browning family, 5.
 Bryant, John, 51.
 Buckingham (Amer.), 101.
 Buckinghamshire, 38, 85.
 Bugg, Francis, 16, 18, 65, 66.
 Bull and Mouth, 16, 22, 23, n,
 23 ill., 25, 33, 34-37, 38.
 Bullock (Bullask) family, 83.
 Bunhill Fields, 21, 23, 26,
 33-37, 39, 81, 113.
 Buntingford, 78.
 Bunyan, John, 36.
 Burials, 83.
 Burley, 98.
 Burlington (Amer.), 50, 51,
 95, 101, 107.
 Burnyeat, John, 82.
 Burnyeat, Philip, 68.
 Burrough, Edward, 4, 50,
 Bush River, 100.
 Butterfield, Jacob, 80.
 Buy, John, 58, 60.
 Byberry, 101, n.
 Cadwalader, John, 96, n.
 Caldbeck, 94.
 California, 84.
 Callowhill, Hannah, *aft.* Penn,
 35.
 Carlton, 50.
 Calvert family, 78.
 Cambridge, 27, 37.
 Cambridgeshire, 73, 93.
 Cameronians, 119.
 Camfield, Francis, 22.
 Camm, Thomas, 90n.
 Candler, Benjamin J., 63n.
 Cape Fear, 98.
 Cape May, 100.
 Cardiff, 83.
 Cardiganshire, 50.
 Carlisle, 94.
 Carlyle, Thomas, 9.
 Carolinas, 98.
 Caroline, 97, 99.
 Caroline Co., 97.
 Carver, Richard, 15n.
 Casco Bay, 103, n.
 Castleton, 83.
 Catchfrench, 91.
 Caxton, William, 115.
 Cedar Creek, 97, 99.
 Center, 100.
 Chalkley, George, 23 ill.
 Chalkley, Thomas, 124.
 Chalton, 96.
 Chamberlin, Frances, *form.*
 Owen, 78.
 Chamberlin, Mary, *aft.* Bow-
 yer, 78.
 Chamberlin, William, 78.
 Chamberlin, William, 78.
 Chambers, Grace, 123.
 Chambers, Robert, 123.
 Chandler, William, 64.
 Charles II, 7, 9, 15n, 36, 56, 62.
 Charlwood (Chorleywood),
 23 ill., 75.
 Chatham, 36.
 Cheesman, Christopher, 58.
 Chelmsford, 62.
 Chelsea, 79, 116.
 Chequer Alley, 21.
 Chesapeake Bay, 97.
 Chesham, 74.
 Cheshire, 29-31, 77, 82, 93,
 115.
 Chester, 31, 77, 78, 82.
 Chester Co. (Amer.), 100, 101,
 108.
 Chester Town, 101.
 Chesterfield, 54.
 Chichester (Amer.), 101.
 Chilvers Coton, 90.
 Chipping Wycombe, 79.
 Choptank, 96, 108.
 Chorley, 31.
 Chucketuck, 98.
 cipher, 53, 85, 120.
 Clark family, 129.
 Claypoole, James, 22.
 Clements, George, 35.
 Clements, Sarah, *aft.* Owen,
 35.
 Clifton (Beds.), 37.
 Clifton (Bristol), 78, 113.
 Clifts, The, 97.
 Cloddiecochion, 83.
 Clonmel, 35, 110.
 Coalbrookdale, 85, 91.
 Coale, Benjamin, 57.
 Coale, Josiah, 18n.
 Coale, Leonard, 57.
 Cobham, Joshua, 68.
 Cockermouth, 94.
 Coe, Sarah, *form.* Beaven, 129.
 Cokeset, 107.
- Colchester, 75, 93, 95n, 96n,
 113.
 Cold St. Alwyns, 113.
 Coldwell, Thomas, 123, n.
 Cole, William, 37.
 Coles, 78.
 Collins, Elijah, 105.
 Collins, Zacheus, 103.
 Collinson, Peter, 23.
 Collinson, Peter, 23n.
 Concord, 100, 101.
 Connacut Island, 107.
 Connecticut, 102, 107.
 Conventicle Acts, 77.
 Cook, Obed, 52.
 Cooke, Samuel, 110.
 Cookworthy, William, 91.
 Coppull, 31.
 Cornwall, 8, 91, 93, 95.
 Cotherston, 121n.
 Cottered, 78.
 Coulsdon, 28, 74, 76, 78, 79,
 113, 114.
 Covenanters, 119.
 Coventry, 42.
 Cowneck, 107.
 Cox, Thomas, 26.
 Crafton family, 34.
 Crafton, Susanna, *aft.* Day
 79, 114.
 Craigentinny, 70.
 Cranbrook, 32, 33, 74.
 Cranmer, Archbp., 125n.
 Craven, 50.
 Crittall (Crittall, Cruttall)
 family, 32, 33.
 Crittall, Ann, 33.
 Crittall, Edward, 33.
 Crittall, John, 33.
 Crittall, Patience, *aft.* Owen,
 32, 35.
 Crippen, T. G., 53.
 Crisp, Stephen, 67, 84.
 Crispe, Thomas, 66, 67.
 Cromwell, Thomas, 125.
 Crook, John, 40-43.
 Crosland, Cotten, 91.
 Cross family, 5.
 Crosswicks, 100, 107.
 Crowley, Ambrose, 91.
 Crowley, Sir Ambrose, 91.
 Croydon, 23 ill., 33-35, 78,
 113, 114.
 Cumberland, 62n, 68, n, 93-
 95, 100, 117.
 Cummerhead, 117.
 Curles, 97, 98.
 Curtis, Albert C., 85.
 Curtis, Ann, *form.* —, 57.
 Curtis, Robert, 23 ill.
 Curtis, Thomas, 36, 57.
 Cushnet, 106, n, 107.
 Cynddelw, Hwfa ap, 28.
 Dant, Joan, 33, 34, n.
 Darby, Abraham, 91.
 Darlington, 123n.
 Dartmouth (Amer.), 106.
 Davidson, Thomas, 52.
 Davies, Samuel, 83.
 Davis, Nicholas, 23 ill.
 Day, Susanna, *form.* Crafton,
 79, 114.
 Debell family, 91.
 Deer Creek, 100.
 Delaware, 100, 101n,

INDEX.

- Delaware River, 100, 101.
 Derby, 33, 52.
 Derbyshire, 115.
 Derricks, Gertrude, 84.
 Devonshire, 8, 93.
 Devonshire, Earl of, 64.
 Devonshire House, 2, 5, 7,
 8, 14n, 15, 21, 23 ill., 38,
 44, 52, 53, 64, n, 92, 93,
 113.
 Dew, John, 74.
 Dewsbury, William, 8, 36,
 39-43.
 Dillwyn, George, 70n.
 Dimsdale, John, 78.
 Dimsdale, Sir Joseph Cock-
 field, 78.
 Dimsdale, Susanna, *form.*
 Bowyer, 78.
 Dingley, 41, 43.
 Dix, James, 63n.
 Dix, Robert, 98.
 Dorchester, 92.
 Dorking, 74n, 79, 80, 116.
 Dorsetshire, 27, 93, 123n.
 Dover (Amer.), 103, 104.
 Dower (Dover), Wm., 110, n.
 Dowglass, 71, 72, 117.
 Drayton, 10.
 Drury, Capt., 43n.
 Dublin, 82, 95, 114, 130, n.
 Dudley, Hannah, *form.* Free-
 man and Jesup, 34, 35.
 Dudley, Mary, 70n.
 Dudley, Robert, 35.
 Duff, William, 97.
 "Dundas, Alex," 9, 61.
 Dundas, Helen, *form.* —, 61.
 Dundas, William, 61.
 Dundee, 72.
 Durham, 93.
 Dymond, Francis W., 8.
 Eaglesfield, 68.
 Eastern Shore, 108.
 Eccleston, Theodor, 34, 66, 79.
 Edinburgh, 69—73, 117, 118,
 120.
 Edmundson, John, 82.
 education, 110.
 Edward III., 33, 41n.
 Egg Harbour, 100.
 Blodridge, Thomas, 51.
 Elizabeth, Princess, 84.
 Elkington, Elizabeth, *atf.*
 Owen, 35.
 Elkington, Rebecca, 35.
 Ellington, Francis, 43.
 Elliot, Samuel, 8.
 Ellwood, Thomas, 54, 55, 61,
 85, 111.
 Elston, Bartholomew, 94.
 Bly, Isle of, 51.
 Emlen, James, 127.
 Epping, 23 ill.
 Essex, 62, 78, 93, 113, 114.
 Estaugh, John, 23 ill., 96, n,
 100.
 Etchells, [32], 82.
 Evans family, 100.
 Evans, G. Eyre, 50, 83, 84.
 Evans, Jonathan, 127.
 Ewin, Dr., 37.
 Exeter, 8.
 Exeter (Amer.), 108n.
 Fakenham, 95n, 96n.
 Falls, The, 101.
 Falmouth, 94.
 Falmouth (Amer.), 106.
 Family of Love, 51.
 Farnaby, Francis, Just., 36.
 Farnsworth, Richard, 50.
 Feilding, Joshua, 23 ill.
 Fell family, 116.
 Fell, Alice, 31.
 Fell, Anthony, 94.
 Fell, John, 94.
 Fell, Margaret, *form.* Askew,
 atf. Fox, 113.
 Fell, Rachel, *atf.* Abraham,
 31, 32.
 Fell, Sarah, 31.
 Fell, Sarah, 31.
 Fell, Susannah, 31.
 Fell, Thomas, Judge, 32.
 Fenland, 84.
 Fettiplace, Giles, 113.
 Fettiplace, Theophila, *atf.*
 Bellers, 113.
 Field, John, 38.
 Field, John, 125.
 Finedon, 43.
 Fire, Great, 20, 64.
 Fires, Friends', 23n, 50.
 Fleet, The, 30 (37).
 Flushing (Amer.), 102, 107.
 Forbes, Jean, 52.
 Forrest, The, 108.
 Foster, Joseph, 91.
 Foster, Thomas, 15.
 Fothergill, Dr. John, 38, 124.
 Fothergill, John, 97.
 Fowler, Moses, 68.
 Fowler, Thomas, 130.
 Fox, Christopher, 10, 90.
 Fox, Francis, 91.
 Fox, George, 3, 4, 15—20, 32,
 41, 42n, 53, 54-56, 62, 90,
 116, 120.
 Fox, Margaret, *form.* Askew,
 and Fell, 14-21, 113.
 France, 15n, 27, 103, 104.
 Freame, John, 26.
 Freame, Joseph, 26.
 Freeman family, 34.
 Freeman, Abigail, *form.* Owen,
 34.
 Freeman, Andrew, 34.
 Freeman, Benjamin, 34.
 Freeman, Hannah, *atf.* Jesup
 and Dudley, 34, 35.
 Freeman, John, 34.
 French family, 51.
 Friends, Name of, 3, 6, 84.
 Fritchley, 52.
 Fry, Elizabeth, *form.* Gurney,
 45, 79.
 Fuce, Joseph, 16.
 Fuller, Abraham, 82.
 Fuller, Margaret, 14.
 Furdy, John, 84.
 Galloway family, 97.
 Gamble, Dr. Joseph, 108.
 Garshore, 72, 117.
 Gascoe Bay, 103, n.
 Gee, Joshua, 26.
 General Meeting, 1658, 41n,
 42n.
 Genitee, 99.
 George's Creek, 101.
 Germany, 124.
 Gibson, Bartholomew, 118,
 119.
 Gibson, Elizabeth, *form.* —,
 22.
 Gibson, George, 95n.
 Gibson, George Stacey, 9, 11.
 Gibson, Mary Wyatt, 9, 11.
 Gibson, William, 22, n.
 Gibson, William, 22-26.
 Gibson, William, 26.
 Gill, Joseph, 97.
 Glasfoord, 70-72, 118.
 Glasgow, 70-72, 117, 120.
 Gloucestershire, 113.
 Goad family, 5.
 Godfrey, Lawford, 23 ill.
 Goochland, 98.
 Goodrick, Mrs. George, 5.
 Goodeyear, Margaret, 29.
 Gopsill, John, 23 ill.
 Gosfield Place, 114.
 Goshen, 100.
 Gould, Thomas, Jun., 26.
 Gould, Thomas, 12, 26n.
 Gouldney, Henry, 54, 55.
 Granger, James, 10.
 grangerization, 10.
 Gratton, John, 54.
 Great Egg Harbour, 100.
 Great Swamp, The, 101.
 Green family, 34.
 Green, Ann, *atf.* Owen, 74, 76.
 Green, Joseph J., 7, 39, 53,
 56, 82, 85, 116.
 Green, Joseph Markes, 76.
 Green, Samuel, 36.
 Green, Samuel, 74, 76.
 Greenwich (Amer.), 103.
 Greenwood family, 5.
 Greinton, 129.
 Greirrigg, 121.
 Griffith, John, 52.
 Grove, Joshua, 26.
 Grubbs, J. Ernest, 110.
 Guildford, 76.
 Gunpowder, 100.
 Gurney family, 101, 45, 116.
 Gurney, Henry, 101.
 Gwynedd, Owen, 28.
 Hackney, Edward, 43.
 Haddonfield, 100, 107.
 Haggitt, H. M., *atf.* Peckover,
 96n.
 Haig, Anthony, 70.
 Hall, David, 123, n.
 Halstead, 39, 113, 114.
 Hamilton, 72, n, 117.
 Hampshire, 14, 19, n.
 Hampstead, 38.
 Hampton, 103, 104.
 Handsworth Woodhouse, 95n.
 Harborough, 41-43.
 Harman, Jeremiah, 26.
 Harper, Eliphail, 106.
 Harris family, 5.
 Harris family, 97, n.
 Harris, Hannah, *form.* Owen,
 38.
 Harris, Joseph, 38.
 Harrison family, 97n.
 Hartington, 31.
 Harvey and Darton, 92.
 Haslam, John, 95, n, 96,
 102, 107.

- Haverford, 101, 127.
 Haveril, 105.
 Hayling, Mary, *aft.* Strettell
 and ——, 115.
 Head, Richard, 68.
 Heaton Norris, 29, 30.
 Hedley, Jonathan, 123, n.
 Hempsted, 107.
 Hendricks, Peter, 84.
 Hepworth (Hopwell) Hall,
 113.
 Herring Creek, 97.
 Hertford, 23 ill, 39, 78, 79.
 Hertfordshire, 39, 75, 78, 115.
 Hewlett, John, 23 ill.
 Hicks-Beach, Sir M., 113n.
 Hill, 116.
 Hill, Humphrey, 26.
 Hitchin, 74.
 Hoag, Joseph, 104, n.
 Hockham, Informer, 36.
 Hockisson, 100, n.
 Hodgkin, Thomas, 89.
 Hog Island, 98.
 Holcroft, Francis, 36.
 Holder, Charles F., 84.
 Holder, Christopher, 84.
 Holder, Francis T., 84.
 Holland, 84, 100.
 Hollingfreade, ——, 10.
 Honnicut, Robert, 98.
 Honnicut, Wyke, 98.
 Hookes, Anna, 14.
 Hookes, Ellis, 12-22, 63-65.
 Hookes, Nicholas, 14.
 Hookes, Robert, 14.
 Hooton, Elizabeth, 6.
 Hopewell, 99.
 Hopkins family, 34.
 Hopwood, Samuel, 95, n, 107.
 Hore, Edward, 68.
 Horsham (Amer.), 101.
 Horsleydown, 23 ill, 73.
 How, Richard, 26.
 Howard, Luke, 16n.
 Howgill, Francis, 18n, 19,
 50, 120.
 Hoyland, Charles, 12.
 Hubberthorne, Richard, 9.
 Hudson, John, 26.
 Huguenot Society, 53.
 Hull, 96n.
 Hulme, Edward, 30.
 Hulme, Joane, 30.
 Huntingdonshire, 43.
 Hwfa ap Cynddelw, 28.
 Illingworth (?), Elizabeth, *aft.*
 Owen, 28.
 Illingworth, Thomas, 29.
 Indians, 6.
 Ingram family, 113n.
 Ingram, Hester, *aft.* Ayre, 113.
 Ingram, William, 113.
 Ipswich, 114.
 Ipswich (Amer.), 105.
 Ireland, 82, 95n, 98, 100, 108,
 111, 121n.
 Isle of Wight (Amer.), 98.
 Italy, 53.
 Jackson, Ruth, 40.
 Jaffray, Alexander, 52.
 Jamaica, 51.
 Jamaico (Jemeca), 107, n.
- James II., 84.
 James, Ralph, 4.
 Janney, Amos, 99, n.
 Jansenism, 27.
 Jaques, George, 6.
 Jenkin, Roger, 83.
 Jenkins, Charles F., 96n.
 Jericho (Amer.), 107.
 Jermyn, Emily, 15n.
 Jerseys, 100, 101, 107, 108.
 Jervis, Elizabeth, *aft.* (?)
 Scattergood, 51.
 Jesup, Hannah, *form.* Free-
 man, *aft.* Dudley, 34, 35.
 Johns family, 97.
 Johnson family, 97.
 Jones, Dr. R. M., 93n.
 Jones, Helen H., 127.
 Jordan, Edmund, 98.
 Jordan, Elizabeth, *aft.* Plea-
 sants, 98.
 Jordan, Pleasants, 98.
 Jordan, Robert, 96, n.
 Jordan, Samuel, 98.
 Jordans, 79, 80.
 judgements, 52.
- Keith, George, 4, 84.
 Kelsall, J., 92.
 Kelso, 70, 72, 117, 118, n.
 Kemp, Caleb R., 125n.
 Kendal, 3.
 Kendall, John, 113.
 Kendall, John, 113.
 Kendall, Mary, *form.* Owen,
 113.
 Kennett, 100.
 Kensington, 14n.
 Kent, 21, 32, 33, 35, 36, 38,
 76, 80.
 Kent Co. (Amer.), 101.
 Kent Island, 97.
 Ketachee, 103, 104.
 Kettering, 43.
 Key, Leonard, 57, 58.
 Kilshaw, Informer, 36.
 King's Langley, 115.
 Kingston, 23n, 76.
 Kirton, Richard, 14n.
 Knockgrafton, 110.
 Knutsford, 29.
- Lambert, Thomas, Just., 36.
 Lamboll, Jonathan, 74.
 Lamboll, William, 58.
 Lancashire, 22, 30, 31.
 Lancaster, 19n, 123n.
 Lancaster Co. (Amer.), 100.
 Lancaster, Lydia, *form.* Raw-
 linson, 123, n.
 Lansdowne, 127.
 Lanvuchva, 83.
 Larkes, James, 26.
 Latey, Gilbert, 84.
 Lawkland, 50.
 Leamington, 115.
 Leeds, 51.
 Leicester, 43n.
 Leicester (Amer.), 103.
 Lessudwine, 72, n.
 Lewes, 125 n.
 Lightfoot, Michael, 95n.
 Limehouse, 68.
 Limpsfield, 76, 77.
 Lincolnshire, 4.
- Lindau, 79.
 Linlithgow, 72, 73, 119.
 Little Egg Harbour, 100.
 Liverpool, 82, 111.
 Livingstone, Patrick, 7, 9.
 Llanddewi Brefi, 50.
 Llandilo, 83.
 Llanelyw, 129.
 Llys Llifon, 28.
 Lollards, 53.
 London, 14, 15, 22, 23, 25,
 28, 34, 73, 97, 129.
 London Grove, 100.
 London Y. M., 21, 27, 57,
 70n, 71n, 122, 130.
 London Y. M., 1676, 93, 94.
 London Y. M., 1680, 76, 93.
 London Y. M., 1682, 93.
 London Y. M., 1687, 70n.
 London Y. M., 1689, 66.
 London Y. M., 1723, 23, 24.
 London Y. M., 1745, 95, n.
 London Y. M., 1903, 27.
 Long Island, 102, 107.
 Long, Katherine, *aft.* Peck-
 over, 96n.
 Looe, 91.
 Louis XIV., 56.
 Lower, Thomas, 7, 34.
 Loweswater, 68.
 Luton, 42n, 92.
 Lyn (Amer.), 103, 105.
- Maiden Creek (Meudon Creek),
 108, n.
 Maidstone, 35, 36, 38.
 Makerness, John, 43.
 Man, Edward, 20.
 Manchester, 3, 28-32, 36, 77,
 82.
 Manley, William, 12, n.
 Mansfield (Amer.), 100, 107.
 Marble Head, 105.
 Markes, William, 26.
 Marler, Edward, 10.
 Marple, 77.
 marriage, 3, 5, 62, 63, n, 71.
 Marsh, Edward, 92.
 Marsh, Thomas W., 79, 80, 116.
 Marshall, Degory, 68.
 Maryland, 96, 97, 99-101, 108.
 Mason (?), Mary, *aft.* Owen,
 113.
 Mathews, Fines, 116.
 Meeting for Sufferings, Lon-
 don, 2, n, 15, 16, 21, 44,
 59, 70n, 86.
 Meeting of Twelve, 15, 19,
 21, 64.
 Melksham, 130, n.
 Mendon, 103, n.
 Merion, 100, n.
 Merrick, John, 83.
 Mersey, The, 30.
 Metford, Isabella, 130.
 Methenecock, 107.
 Methodists, 103.
 Middlesex, 14, 15, 23, 25, 68.
 Middletown, 101.
 Miers family, 5.
 Mile End, 67.
 Miles, Joseph, 16n, 63.
 Miller, F. B., *form.* Vaux, 114.
 Miller, George, 70n.
 Miller, James, 117.
 Miller, William, 70.

Miller, William, 114.
 Miller, William Allen, 114.
 Miller, William F., 61, 73, 120.
 ministers, recording of, 3, 24.
 minters, 92.
 Mobbrey, 29, 31, 115.
 Mober, 68.
 Moens, W. J. C., 53.
 Molleson, Gilbert, 33, 34.
 Molineux, Henry, 111, 112.
 Molineux, Mary, *form.* Southworth, 111, 112.
 Monk, John, 68.
 Monk, Mary, 68.
 Monocacy, 99, n.
 Montgomeryshire, 83.
 Morning Meeting, 15, 23, 24.
 Mort, David, 123n.
 Morter, Esther, 68.
 Mosse, Isaac, 29.
 Mounsey, John, 121n.
 Mount Holly, 100.
 Mullins, Anne, *form.* Blithe, *aft.* Richardson, 62, 68.
 Musgrave, Justice, 94.
 Nancemund, 98.
 Nantucket, 103, 106.
 Naylor, James, 4.
 Neat, Anthony, 26.
 Neave family, 34.
 Neill (Nagill), James, 41, n.
 Neshaminy, 101, n.
 New England, 28, 102, 104.
 New Garden (Amer.), 100.
 New Jersey, 51.
 New Lights, 103.
 New Milford, 102, n.
 New York, 45, 84, 95, 107.
 Newark (Amer.), 101.
 Newberry, Walter, 23 ill.
 Newburyport, 103, n, 105.
 Newby, John, 82.
 Newcastle Co. (Amer.), 101.
 Newgate, 17.
 Newington Butts, 22, 119n.
 Newport (Amer.), 102, 107.
 Newtown (Amer.), 101.
 Newtown (Amer.), 101, 107.
 North Carolina, 98.
 North Shields, 7.
 North Wales (Amer.), 101.
 Northampton, 40, 42, 43n.
 Northamptonshire, 96n.
 Norris, William G., 85.
 Norton, Lydia, 104.
 Norwich, 96n.
 Notaway, 98.
 Notes and Queries, 4, 50, 90.
 Nottingham, 62n.
 Nottingham (Amer.), 100.
 Oakham, 34.
 obituary, 53.
 Oblong, 102.
 Odiham, 14.
 Old Neck, 98.
 Oley, 108n.
 Opecken, 99.
 Orielton, 28.
 Ormston, Charles, 117, 118n.
 Osborne, Charles, 91.
 Osgood, John, 66.
 Owen family, 28-39, 74-82,
 111—116.

Owen, Abigail, *aft.* Freeman,
 34.
 Owen, Abigail, 79.
 Owen, Ann, *aft.* Belch, 74-
 76.
 Owen, Ann, *form.* Green, 74,
 76.
 Owen, Benjamin, 38, 39.
 Owen, Cornelius, 79, 81.
 Owen, Elizabeth, *form.* Ash-
 ton, 30, 31, 82.
 Owen, Elizabeth, *aft.* Bell, 79.
 Owen, Elizabeth, *form.* El-
 lington, 35-39.
 Owen, Elizabeth, *form.* Illing-
 worth (?), 28-32.
 Owen, Elizabeth, *form.* —
 and Prothero, 78.
 Owen, Elizabeth, *aft.* Samm,
 37.
 Owen, Elizabeth, *form.* Shel-
 meryne, 28.
 Owen, Elkington, 38.
 Owen, Ellen, *form.* —
 31.
 Owen, Frances, *aft.* Cham-
 berlin, 78.
 Owen, Frances, *form.* Ridge,
 77, 80, 81, 111-113.
 Owen, Frances, *aft.* Vaux,
 78, 113, 114.
 Owen, Frances, *form.* Zachary,
 aft. Bell, 79.
 Owen, Hannah, *aft.* Harris,
 38.
 Owen, Hester, 114.
 Owen, Hester, 114.
 Owen, Jeremiah, 29, n, 30-
 32, 82.
 Owen, Jeremiah, 31.
 Owen, Jeremiah, 78, 113.
 Owen, Jeremiah, 113, 114.
 Owen, Jeremye, 29.
 Owen, Job, 31.
 Owen, John, 31.
 Owen, John, 33.
 Owen, John, 78.
 Owen, John Mason, 113.
 Owen, Katherine, *aft.* All-
 bright, 38.
 Owen, Martha, *form.* —
 38.
 Owen, Mary, *aft.* Kendall,
 113.
 Owen, Mary, *form.* Mason (?)
 113.
 Owen, Mary, *aft.* Wragg, 33.
 Owen, Nathan, 29, n.
 Owen, Nathaniel (primus),
 29, n, 30, 32-39, 82.
 Owen, Nathaniel (secundus),
 33, 74, 76-80, 112, 113,
 115.
 Owen, Nathaniel (tertius),
 78, 81.
 Owen, Nathaniel (quartus),
 113.
 Owen, Nathaniel (quintus),
 113.
 Owen, Nathaniel, 31.
 Owen, Patience, *form.* Crettall,
 32, 35.
 Owen, Philotesia, *aft.* Strettell,
 78, 114, 115.
 Owen, Rachel, *aft.* Abraham,
 29, n, 30, 32, 82.

Owen, Rachel, *form.* Ansell
 38.
 Owen, Rebecca, 114.
 Owen, Rebecca, *aft.* Philby, 38.
 Owen, Richard, 82.
 Owen, Salem, 38.
 Owen, Salem, 38.
 Owen, Samuel, 82.
 Owen, Sarah, 38.
 Owen, Sarah, *aft.* Bradbury,
 31.
 Owen, Sarah, *form.* Clements,
 35.
 Owen, Sarah, *aft.* Taylor, 114.
 Owen, Susanna, *form.* Ayre,
 113.
 Owen, Susanna, *aft.* Sparrow,
 113, 114.
 Owen, Thomas, 28.
 Owen, Thomas, 28, 29, n,
 32, 82.
 Owen, Thomas, 35.
 Owen, Thomas, 78, 79.
 Oxfordshire, 13.
 Oxley, John, 101, 108.
 Oxted, 74, 76.
 Oyster Bay, 107.
 Padley, John, 23 ill.
 Pagan Creek, 98.
 Page, William, 43.
 Pancost family, 51.
 Panton, 4.
 "Pardon, Patent of," 16, 36,
 62.
 Parkes, Richard, 91.
 Pascal, Blaise, 27.
 Patuxent, 97, n.
 Payne, Robert, 57.
 Payton, Catherine, *aft.* Phil-
 lips, 72, n.
 Peasley, —, *form.* Sawyer,
 105.
 Peckover, Alexander, 84,
 95n, 96n.
 Peckover, Edmund, 96n.
 Peckover, Edmund, 95n,
 96n.
 Peckover, Edmund, 95-100.
 Peckover, Grace, *form.* Wright
 96n.
 Peckover, Hannah M., *form.*
 Haggitt, 96n.
 Peckover, Joseph, 95n, 96n.
 Peckover, Katherine, *form.*
 Long, 95n, 96n.
 Peckover, Mary, *form.* —
 96n.
 Peckover, Sarah, *form.*
 Bangs, 96n.
 Pemberton, Israel, Sen., 108.
 Pemberton, John, 70n, 124,
 125.
 Pembroke, 105.
 Penington, Isaac, 33, 36
 53, 85.
 Penketh, 95n.
 Penn (?), Anne, *form.* Vaux
 75, 76.
 Penn, Hannah, *form.* Callow-
 hill, 35.
 Penn, Letitia, *aft.* Aubrey,
 35, 129.
 Penn, William, 4, 6, 35, 38,
 54, 55, 67, 75, 78, 84, 85,
 129.

- Penn, William, 35.
 Penn, William, 73.
 Penney, Norman, 3, 6, 22, 50,
 52, 68, 85, 93, n.
 Pennsylvania, 6, 11, 96, 97n,
 99, 100, 106, 108, n, 124.
 periodical literature, 128.
 Perquimans, 98, n.
 Perrot, John, 4.
 Perry, Richard, 36.
 Philadelphia, 95n, 96, n,
 97n, 100-102, 108, 114,
 115, 124-127, 129.
 Philby, Rebecca, *form.* Owen,
 38.
 Philby, Samuel, 38.
 Phillips, Catherine, *form.*
 Payton, 72, n.
 Phillips, Daniel, 26.
 Pickrell, Isaac, 23 ill.
 Pike, Richard, 26.
 Pilesgrove, 101.
 Pilgrim, Mercy, *form.* Belch,
 75.
 Pilgrim, Walker, 75.
 Piscataway, 104.
 Pitt, Andrew, 38.
 Plague, Great, 20.
 Plasterers Hall, 25, n.
 Planefield, 107.
 Pleasantons, Elizabeth, *form.*
 Jordan, 98.
 Plumsted (Amer.), 101.
 Plumsted, Thomas, 26.
 Plymouth, 8, ill., 91.
 Plymouth (Amer.), 105.
 Pocock, Robert, 58.
 Polden Hill, 129.
 Pole, Dr. Thomas, 50.
 Pontefract, 91.
 Ponganset, 106, n, 107.
 Pooley, William, 52.
 Port Royal, 27.
 Portsmouth (Amer.), 107.
 Post, Jacob, 12.
 Potapscoe, 100.
 Potomack, 97, 99.
 Pratt family, 5.
 prefoxite Quakerism, 53.
 Presbyterians, 8.
 Prestown, 71, 72.
 Prothero, Elizabeth, *form.*
 aft. Owen, 78.
 Prothero, George, 78.
 Providence, 99.
 Providence, 101.
 Providence, 103.
 Pudsey, 50.
 Puritans, 90.
 Pyrmont, 124.
 Quaker Press in London, 5.
 Quare, Daniel, 6, 56.
 Quare, Mary, *form.* Steevens,
 56.
 Radcliffe family, 42n.
 Radley, Mary, 10.
 Raeburn, 70.
 Rappahanock Ferry, 97.
 Ratclif, 21, 23 ill, 62, 67,
 68, 73.
 Rawlinson, Lydia, *aft.* Lan-
 caster, 123, n.
 Reading, 6, 57-61, 74.
 Recording Clerks, 6, 12, n,
 44, 62.
 Red Hill, 74.
 Reed, Mary, *aft.* —, 63n.
 Reference Library (D), 2,
 5, 7, 11, 15, 23n, 44, 86,
 92.
 registers, 52, 69-73, 81,
 117-120.
 Reigate, 7, 28, 74-77, 79-
 81, 111, 112, 114.
 Relf, Thomas, 94.
 Restoration, The, [27,] 41 n.
 Reyner, William, 75.
 Rhode Island, 102.
 Ribton, Josiah, 68.
 Richardson, Ann, *form.*
 Blithe and Mullins, 62,
 68.
 Richardson, Richard, 12,
 62-68.
 Richardson, Richard, 62n.
 Richardson, Richard, 62n.
 Richardson, William, 43.
 Rickmansworth, 75.
 Ridge family, 77.
 Ridge, Elizabeth, *form.* —,
 77.
 Ridge, Frances, *aft.* Owen,
 77, 111.
 Ridge, Helen, *form.* Shep-
 heard, 77.
 Ridge, John, 77.
 Ridge, John, 78.
 Ridge, Jonathan, 77.
 Ridge, Robert, 77.
 Ridgmount, 41n.
 Rigge, Ambrose, 36, 75, 77,
 80, 113.
 Rivelin, 116.
 Roberts, Charles, 126.
 Roberts, Daniel, 74, 75.
 Roberts, Gerrard, 17.
 Roberts, John, 83.
 Roberts, Lucy B., 126.
 Roberts, Roger, 82.
 Roberts, Tace, *form.* —,
 83.
 Robinson family, 5.
 Robinson, Thomas, Just., 94.
 Robson family, 34.
 Robson, Rachel Priscilla, 76.
 Robson, Walter, 79, 114.
 Rochester, 38, 39.
 Rochester (Amer.), 106.
 Rodes, Miss de, 54.
 Rodes, Sir Francis, 54.
 Rodes, Sir John, 54-56.
 Rodes, Martha, *form.* Thorn-
 ton, 54.
 Rogers, John, 68.
 Rogers, William, 18n, 19, 66.
 Rothwell (Rowell), 43, n.
 Routh, Zachariah, 23 ill.
 Rowntree, Allan, 51.
 Rowntree, John S., 6, 94, 130n.
 Rowntree, John Wilhelm, 50.
 Rutland, 34.
 Rutty, Dr. John, 130, n.
 Ryder, Tryall, 111.
 Ryewoods, 107.
 Sabriel, Samuel, 98.
 Saffron Walden, 11, 76, 79,
 114.
 St. Martins, 91.
 Salem, 101, 105.
 Salmon, Ferdinando, 73.
 Salmon, Joan, *form.* —, 73.
 Salmon, John, 73.
 Salmon, Robert, 73.
 Saltersby House, 115.
 Samm, Amy, *form.* —, 37.
 Samm, Elizabeth, *form.*
 Owen, 37.
 Samm, John, 37.
 Samm, Nathaniel, 37.
 Samm, Nathaniel, 37.
 Sandilands, Robert, 6.
 Sandwich (Amer.), 106.
 Sansom, Oliver, 36.
 Satterthwaite, Barbary, 31.
 Sawyer, Stephen, 105.
 Scarborough, 51.
 Scattergood, Bernard P., 51.
 Scattergood (?), Elizabeth
 form. Jervis, 51.
 Scattergood, Thomas, 50, 51.
 Schemers, 103-105.
 Scituate, 105.
 Scotland, 52, 61, 69-73, 92,
 95n, 117-120.
 Scott, Samuel, 23 ill.
 Scott, Walter, 70, 72n.
 Sedbergh, 123n.
 Sekonett, 107.
 Sevenoaks, 28-30, 32, 36, 38,
 39, 74, 76, 81.
 Sewel family, 84.
 Shackleton, Agnes, *form.*
 Walker, 50.
 Shackleton, Joseph, 50.
 Shackleton, Joseph, 50.
 Shackleton, Richard, 50.
 Shackleton, William, 50.
 Shammony, 101, n.
 Sharp, Anthony, 82.
 Sharp, Isaac, 3, 6, 12, 56, 61.
 Sharp, Peter, 97.
 Shaw, Fines, *form.* —, 116.
 Shaw, Frances, *form.* —,
 116.
 Shaw, George, 116.
 Shaw, William, 116.
 Sheffield, 116.
 Sheldon, Eleazer, 95, 107.
 Sheldnerdyne, Elizabeth, *aft.*,
 Owen, 28.
 Shenandoah, 99, n.
 Shephard, Anthony, 74.
 Shepheard, Helen, *aft.* Ridge
 77.
 Shewen, William, 22.
 Shield, Ann, 30.
 Short, Frederick W., 53.
 Shrewsbury (Amer.), 107.
 Shropshire, 84.
 Shudy Camps, 73.
 Sidcot, 61.
 Silchester, John, 83.
 Sippikan, 106.
 Six Weeks Meeting, 15, 63-65,
 92.
 Skipton, 123n.
 Smith, Howard R., 6, 61.
 Smith, Humphry, 83.
 Smithfield (Amer.), 103.
 Snooke, Henry, 21, 22.
 soldiers become Quakers, 95n.
 Somerset House, 52, 83.
 Somersetshire, 129.

INDEX.

- South Carolina, 34, 98.
 South Kingston, 107.
 South Sea Bubble, 115.
 Southwark, 20, 68, 73.
 Southworth, Mary, *aft.*
 Molineux, 111, 112.
 Sowle, Tace, *aft.* Raylton, 111.
 Sparrow family, 114.
 Sparrow, John, 114.
 Sparrow, Susanna, *form.* Owen,
 113, 114.
 Spence, Charles J., 7.
 Spikes Town (Spightstown),
 108, n, 109.
 Spitalfields, 33, 62, 73.
 Springfield, Gulielma M., 35.
 Springfield (Amer.), 100, 101.
 Stamford Hill, 79.
 Stamper, Francis, 54, 82.
 Stannington, 116.
 Stanton Harcourt, 13.
 Staples, John, 20.
 Starbuck, Jethro, 106.
 Starbuck, Nathaniel, 103, 106.
 Steevens, Mary, *aft.* Quare, 56.
 Stephens, Nathaniel, 10.
 Stillingfleet, Bp., 27.
 Stilton, 84.
 Stitchell, 70, 72.
 Stockport, 28-30, 78.
 Stockwell, 79.
 Stony Stratford, 38.
 Stonybrook, 107.
 Storr, Joseph, 42.
 Storr, Marmaduke, 43n.
 Story, John, 57, n.
 Story, Thomas, 23 ill., 54n, 113.
 Stourbridge, 91.
 Strange, William, 109.
 Strangman, J. Pim, 56.
 Stratford-le-Bow, 68.
 Stratton, 104.
 Streeter, Henry, 83.
 Street, 129.
 Street, Robert, 81.
 Strettell, Miss, 78, 113.
 Strettell, A. B., 115, 116.
 Strettell, Amos, 82, 114, 115.
 Strettell, Amos, 115.
 Strettell, Anne, *aft.* Barclay,
 114.
 Strettell, Experience, *aft.* —,
 114.
 Strettell, John, 113, 115.
 Strettell, Mary, *form.* Hay-
 ling, *aft.* —, 115.
 Strettell, Philotes, *form.*
 Owen, 78, 114, 115.
 Strettell, Robert, 114, 115.
 Strettell (?), Molisson, *form.*
 Barclay and —, 114.
 Stuart, Jane, 84.
 Stubbs, Thomas, 42.
 Sturge, C. D., 52, 91.
 Succonesett, 106.
 Sudley, —, 14.
 Suffolk, 122.
 Sunderland, 121n.
 Surinam, 51.
 Surrey, 65, 68, 74, 76, 77, 80,
 119n.
 Surry (Amer.), 98, 101.
 Susquehanna River, 99, 100.
 Sussex, 75, 80.
 Sutcliffe, John, 92.
 Sutton (Beds.), 27.
- Swabia, 791.
 Swamp, The, 97, 98, 101.
 Swanner, Mark, 63-65.
 Swansey (Amer.), 107.
 Swarthmore, 32, 62n, 113.
 Swarthmore College, 11.
 Swinton, 119n.
 Swinton, Frances, *form.* —,
 and White, 119, n, 120.
 Swinton, John, 9, 70, 119n.
 Taylor, Christopher, 62.
 Taylor, Ernest E., 50.
 Taylor, Joseph, 114.
 Taylor, Sarah, *form.* Owen,
 114.
 Thistlewaite, Wm., 130n.
 Thomas, Martha, *form.*
 Awbrey, 129.
 Thomas, Rees, 129.
 Thompson, Gilbert, 95n.
 Thompson, Jonah, 123, n.
 Thoresby, Ralph, 8.
 Thornton, Martha, *aft.* Rodes,
 54.
 Tiffin, Thomas, 68.
 Tipperary, Co., 110.
 Tiverton (Amer.), 107.
 Tooke, Lethieullier, 113.
 Tortola, 96, n, 97, 109, 124.
 Tottenham, 79.
 Towle family, 51.
 Towle, Percival, 51.
 Townsin, William, 68.
 trades and professions, 69.
 Travers, Anne, *form.* —,
 20, 22.
 Travers, Rebecca, 33.
 Tregelles, Frances, 92.
 Tucker, John, 106.
 Tudway, Thomas, 57.
 Tufnell family, 114.
 Upsher, Edward, 95n.
 Upsher, Thomas, 75.
 Urquhart, James, 52.
 Ury, 114.
 Uxbridge, 75.
 Vanderkist, —, 79.
 Vandewall, Daniel, 26.
 Vaux, Anne, *aft.* Penn (?),
 75, 76.
 Vaux, Frances, *form.* Owen,
 78, 113, 114.
 Vaux, Frances Bowyer, *aft.*
 Miller, 114.
 Vaux, George, 76.
 Vaux, George, 75, 114.
 Vaux, George, 78, 113, 114.
 Vaux, George, 96n, 97n, 114-
 116, 127, 129.
 Vaux, Isaac, 75.
 Vaux, J. E., 114.
 Vaux, Jeremiah, 78, 114.
 Vaux, Lydia, *form.* —, 75.
 Vaux, Mary, *form.* Walker,
 75.
 Vaux, Richard, 114.
 Vaux, Robert, 114.
 Vaux, Susannah, 114.
 Vaux, Susanna, *form.* Belch,
 75.
 Vaux, Susanna, *form.* Bow-
 yer, 78, 114.
 Venice, 125.
- Virginia, 97, 99.
 Voltaire, F. de, 38.
 Waddon, 34.
 Wakefield family, 5.
 Wakefield, Priscilla, *form.*
 Bell, 79.
 Wales, 53, 83, 90, 129, 130.
 Walker, Agnes, *aft.* Shackle-
 ton, 50.
 Walker, John, 50.
 Walker, Mary, *aft.* Vaux, 75.
 Walker, William, 75.
 Waller, Sir William, 13.
 Wardell, Robert, 123.
 Warner, Simeon, 23 ill.
 Warrington, 32.
 Warwick, 10.
 Warwick (Amer.), 98, 103.
 Warwickshire, 4.
 Watson, Thomas H., 116.
 Watts family, 129.
 Watts, Mary, *aft.* Awbrey, 129.
 Watts, Philip, 129.
 Weatherill family, 51.
 Wedmore, Edmund T., 50.
 Wednesday, 91.
 Weguelin (Wegelin) family, 79.
 Weichpool, 83.
 Wellington, 42, 43.
 Wells (Norfolk), 95n, 96n.
 West family, 5.
 West Chester (Amer.), 107.
 West Indies, 109.
 West River, 97.
 Westbury (Amer.), 107.
 Wester Mucroft, 71, 117.
 Westerham, 76.
 Western Branch, 98.
 Western Shore, 97.
 Westminster, 17, 34, 56, 73,
 75, 119n.
 Westmorland, 57n, 90n, 121n.
 Weston, William, 12.
 Wharley, Daniel, 33.
 Wharley, Sarah, 33.
 Whetstone, 43n.
 Whittaker family, 5.
 White, Frances, *form.* —,
 aft. Swinton, 119n.
 White Hart Court, 54, 55.
 Whitehall, 14.
 Whitehead, Ann, *form.*
 Downer and Greenwell,
 7, 9.
 Whitehead, Anne, *form.*
 Goddard, 35.
 Whitehead, George, 4, 16,
 18n, 34, 61, 64, 65.
 Whitehead, John, 8, 39, 43.
 Whitfield, George, 103.
 Widder (Withers), Robert,
 94.
 Wilcox, John, 78.
 Wilkinson, John, 57, n.
 Wilkinson, John, 62n.
 Wilkinson-Story Controversy,
 28, 57, n.
 Willet family, 5.
 Williamsburgh, 98.
 Wilmington, 101.
 Wilmslow, 130n.
 Wilson family 5.
 Wilson, Christopher, 95, 107.
 Wilson, Deborah, *form.* —,
 123.

Wilson, Henry, 68.
 Wilson, Henry Lloyd, 2n.
 Wilson, James, 121-123.
 Wilson, John, 123.
 Wilson, Sarah, *form.* —, 121, 123, n.
 Wilson, Thomas, 4.
 Wilson, William, 125.
 Wiltsshire, 57n, 130, n.
 Winchester, 83.
 Wineoak, 98.
 Winstone, Benjamin, 53.
 Wisbech, 84, 95n.
 Withyam, 75.
 Woburn, 41n.
 Wolverhampton, 91.

women's meetings, 57-59, 73.
 Wood Street Compter, 17.
 Woodberry Creek, 101.
 Woodbridge, 34.
 Woodbridge (Amer.), 107.
 Woosocket, 103, n.
 Worcester, 7, 27.
 Wragg, Mary, 34.
 Wragg, Mary, *form.* Owen, 34.
 Wragg, Mercy, *aft.* Bell, 34.
 Wragg, Samuel, 34.
 Wragg, William, 33.
 Wragg, William, 33, 34, 81.
 Wragg, William, 34.

Wright, Grace, *aft.* Peckover, 96n.
 Wrights Town, 101.
 Wyeth, Joseph, 26.
 Yarmouth (Amer.), 106.
 York, 3, 22n, 92.
 York River, 98.
 Yorkshire, 50, 91, 95, 116.
 Zachary, Daniel, 79.
 Zachary, Elizabeth, *form.* —, 79.
 Zachary, Frances, *aft.* Owen and Bell, 79.
 Zachary, Thomas, 79.

Index to Books.

A. R. B. Manuscripts, 15n, 53, 65n, 67n.
 Abel, Deceit, 86.
 Allen, History, 86.
 Allinson, J. Gummere, 86.
 Allinson, Q. Buccau, 86.
 Allinson, R. Jones, 86.
 American Annual Monitor, 44.
 American Friend, 128.
 Antiquarian Researches, 5.
 Applegarth, Plea, 86.
 Applegarth, Rights, 86.
 Applegarth, Survey, 86.
 Appleton, Cyclopædia of Biography, 50, 51.
 Arber, Term Catalogues, 4, 5.
 Armitstead, Select Miscellanies, 34n, 84n.
 Armitage, Quaker Poets, 111.
 Ashby, Teachings, 44.
 Ashworth, Works by, 86.
 Athenæ Cantabrigiensis, 37.
 Australian Friend, 128.

Baker, Works by, 86.
 Barclay, J., Select Series, 40.
 Barclay, R., Catechism, 44.
 Bartlett, Works by, 86.
 Beck, Devonshire House, 64n.
 Beck, George Whitehead, 8.
 Beck and Ball, London Friends' Meetings, 22n, 23n.
 Besant, London, 73.
 Besse, Sufferings, 14, n, 17, 29n, 30, 35, n, 36, 64, n.
 Binns, Works by, 86.
 Birch, Vita Haroldi, 53.
 Bleckly, Catechism, 44.
 Bleckly, Doctrine, 44.
 Bleckly, Selection, 44.
 Bockett, Punchinello's Sermon, 24n.
 Bockett, Vindication of Quakers, 22n, 23n, 24n.
 Bombay Guardian, 128.
 Book of Christian Discipline, 25n.
 Books of Ministering Friends, 23, n, ill, 24, n.
 Bootham, 128.

Bournville Works Magazine, 128.
 Bownas, Life of, 107n, 121n.
 Brady, Works by, 86.
 Braithwaite, George Fox, 8.
 Bristol Friends, Expedient, 60.
 British Friend, 2, 128.
 Brunschwicg, Pascal's Pensees, 27n.
 Bugg, De Christiana Liberitate, 65n.
 Bugg, Painted Harlot, 65n.
 Bugg, Picture of Quakerism, 16.
 Burdett, Penn, 44.
 Burrough, Tender Salutation, 19n.
 Burrough, Works by, 18, n.
 Buy and Lamboll, Something in Answer, 60.
 Buy and Lamboll, Stop, 60.
 By Kent and Skerne, 128.
 Byrne, Scornfull Quakers, 86.
 C. W. M., 128.
 Cabal of Notorious Priests, 5.
 Calendar of Colonial State Papers, 51.
 Calvert, Quakers' Bible, 86.
 Cash, Jenkins's Recollections, 34n.
 Cayley, Works by, 86.
 Chandler, Apology, 44.
 Cicero, Old Age, 115.
 Clark, Mirror, 86.
 Claridge, Life of, 38.
 Coale and Curtis, Reasons, 60.
 Coale and Harris, Proposed Expedients, 60.
 Coale and Key, Lybeller, 60.
 Comly, Woolman's Journal, 86.
 Crisp, S., Babylonish Opposer, 67.
 Crisp, S., Works by, 80.
 Crispé, T., Babel's Builders, 67.
 Crosby, History of Baptists, 52.
 Crosfield Manuscripts, 7, 8.

Curtis, Elizabeth Ashbridge, 85.
 Curtis and Coale, Reasons, 60.
 Daltonian, 128.
 Danson, Quakers' Wisdom, 86.
 Derbyshire, Works by, 86.
 Darlow and Moule, Catalogue, 125n.
 Davidson, Inverurie, 52.
 Day, Account of, 44.
 Dewsbury, Life of, 40.
 Dix Manuscripts, 63n.
 Doolittle, Young Man's Instructor, 4.
 Dugdale, Visitation, 77.
 Ellwood, Deceit Discovered, 61.
 Ellwood, Life of, 11, 79.
 Essayist and Friends' Review, 7n.
 Evelyn, Diary, 51.
 Faulder, Works by, 86.
 Fenland Notes and Queries, 84.
 First Publishers of Truth, 3, 42n, 49, 85, 90n, 92-94.
 Firth, Cromwell Army, 95n.
 Fisher, Works by, 17, 18.
 Fox, Account of MS. Journal of, 7n.
 Fox Family, 44.
 Fox, Journal of, 6, 11, 19, n, 41n, 42n, 43n, 58.
 Fox and Hookes, Arraignment of Popery, 17.
 Fox and Hookes, Instruction for Right Spelling, 18.
 Fox and Hookes, Primer, 17, n.
 Friend (Lond.), 2, 12, 23n, 128.
 Friend (Phila.), 2, 5, 96n, 128.
 Friends Ancient and Modern, 96n.
 Friends' Christian Fellowship Union Circular, 128.
 Friends' Intelligencer, 96n, 128.
 Friends' Messenger, 128.

INDEX.

- Friends' Missionary Advocate, 128.
 Friends' Quarterly Examiner, 2, 23n, 34n, 56, 128.
 Fry, E., Life of, 11.
 Fry, F., Description of Great Bibles, 125n.
 Fry, J., Essay, 44.
 Gardiner, Wisbech, 84.
 Gentleman's Magazine, [37n] 38n, 79.
 Gibson Bequest Manuscripts, 9, n, 123n.
 Gibson, Bigotry and Partiality, 23, n.
 Gibson, Birds of a Feather, 22n.
 Gibson, Little Switch, 22n, 24n, 26.
 Gibson, Saul's Errand, 18n, 22n, 25n.
 Gibson, Sermon Preached by, 25n.
 Gough, History, 70n.
 Granger, History, 10, n.
 Gratton, Life of, 77.
 Guilford Collegian, 128.
 Hall, D., Memoirs of, 123n.
 Harleian Miscellany, 86.
 Harris and Coale, Proposed Expedients, 60.
 Heatherbell, 128.
 Hibbard, Errors, 86.
 Hidden Things Brought to Light, 4.
 Hobart School Echoes, 44, 128.
 Hodgkin, George Fox, 57, n.
 Holders of Holderness, 84.
 Hookes, Spirit of Christ and Martyrs, 17.
 Hookes, Spirit of Martyrs Revived, 17.
 Hookes, Testimony Against "Spirit of Hat," 18.
 [See also Fox.]
 Howard, Yorkshireman, 2, 8.
 Howgill, Works by, 18.
 Interchange, 128.
 Irish Friend, 84n.
 Jaffray, Diary of, 52.
 Jenkins, H. M., William Penn, 76n.
 Jenkins, J., Recollections, 34, n.
 John Thompson Manuscripts, 25n, 41n.
 Johnson, Quaker Quasht, 86.
 Jones, George Fox, 45.
 Key, Reasons, 60.
 Key, Reply, 60.
 Key, Revival, 60.
 Key and Coale, Lybeller, 60.
 Lamboll and Buy, Something in Answer, 60.
 Lamboll and Buy, Stop, 60.
 Lawrence, Quaker of Olden Time, 74, 75n.
 Leadbeater, Annals of Ballitore, 50.
 Leadbeater Papers, 114.
 Leeds, History, 44.
 Leightonian, 128.
 Le Tall, Works by, 86.
 Letter from Dublin Merchant, 53, 86.
 Logan, Works by, 86.
 London Friends' Calendar, 128.
 London Yearly Meeting, Epistles, 27, n.
 Lovel (Lovewell) Complaint, 52.
 Marsh, Early Friends in Surrey and Sussex, 80n.
 Martin, Directions, 86.
 Mead and Whitehead, Late Expedients Considered, 61.
 Meade, Witch Maid, 45.
 Miller, Works by, 86.
 Miller, Dictionary, 69-73, 117-120.
 Missionary Helpers' Union Letters, 128.
 Mollineux, Fruits, 111.
 Monstrous Eating Quaker, 18.
 Nodal, Works by, 86.
 Notes and Queries, 34n.
 O. R. S. Manuscripts, 14n.
 One and All, 128.
 Our Missions, 128.
 Parnell, Works by, 18.
 Pascal, Pensées, 27, n.
 Past and Present, 128.
 Paye, Railings, 86.
 Peace and Goodwill, 128.
 Penington, Collection of Letters, 53.
 Penn, No Cross No Crown, 65n.
 Penn, Fiction found out, 86.
 Penn and Richardson, Treatise of Oaths, 67.
 Phoenix, 128.
 Piety Promoted, 18, 35n, 118n.
 Poetry, Instructive and Devotional, 92.
 Pope, Rape of the Lock, 56.
 Powell, Clifton, 86.
 Prichard, Works by, 86.
 Quaker and His Maid, 18.
 Quaker Turned Jew, 18.
 Quakeriana, 2, 14n.
 Quakers' Creed, 86.
 Quakers Shaken, 91.
 Ramallah Messenger, 128.
 Revelation on Baptism, 86.
 Rhoads, Lecture, 44.
 Richardson, A. N., Persecution, 86.
 Richardson, J., Anecdotes, 86.
 Richardson, R., Adoration, 67.
 Richardson, R., Another Ingredient, 67.
 Richardson, R., Few Ingredients, 66.
 Richardson, R., Few Notes, 67.
 Richardson, R., Testimony against Tything, 67.
 Richardson, R., Time Called Christmas, 67.
 Richardson, R., Wigs, 67.
 Richardson, R., William Rogers's Scourge, 67.
 Roberts, J., Memoir of, 74, 75n.
 Rod for the Author, 22n, 26.
 Rogers, Christian Quaker, 18n, 19, 59, 66.
 Rogers, Scourge for George Whitehead, 67.
 Rowntree, Micah's Mother, 57n.
 Rutty, Diary, 130n.
 Rutty, History, 130n.
 Ryder, Fry, 44.
 Say, Life of, 86.
 Sewel, History, 61.
 Shackleton, Memoirs of, 50.
 Sherman, Allen, 44.
 Skipp, World's Wonder, 86.
 Smith, Catalogue, 4, 5, 22n, 28, 52, 92.
 Smith, E., Dewsbury, 40.
 Smith, S., Works by, 18.
 Smith, W., Works by, 18.
 Smith, W. G., Dunstable, 109.
 Soul Winner, 128.
 Spire, Testimony, 86.
 Steele, Miscellany, 86.
 Stillingfleet, Mischief of Separation, 27, 28n.
 Stillingfleet, Origines Sacrae, 27.
 Stockley, Conversations, 86.
 Story, C., Lie of, 72n.
 Story, T., Journal of, 11, 54.
 Stowe Manuscripts, 8.
 Stramongate School Magazine, 128.
 Sufferings (MSS.), 15, 16, 64, n.
 Summers, Jordans, 85.
 Sutcliffe, Quakers' Tea Table, 92.
 Swarthmore Manuscripts, 15n, 120.
 Tallocet, Memoir of, 44.
 Tanqueray, Royal Quaker, 84.
 Thomas Chalkley, 96n.
 True and Impartial Narrative, 4.
 Tuckett, Inquiry, 44.
 Tuke, George Fox, 44.
 Tuke, Principles, 44.
 War and Brotherhood, 128.
 Warner, Works by, 86.
 Webb, Fells, 7, 8, 55.
 West, Marriage, 86.
 Western Work, 128.
 Westonian, 128.
 Whitehead and Mead, Late Expedients Considered, 61.
 Whiting, Catalogue, 52.
 William Penn Turn'd Conjuror, 86.
 Wilson, G., Journal of, 9.
 Wilson, T., Spirit of Delusion Reproved, 4.
 Wiltsire Notes and Queries, 57n, 130n.
 Woodville, Works by, 86.
 Woolman, Journal, 45, 86.
 Woolman, Loving our Neighbour, 44.
 Wycherley, Life of, 86.

UNIVERSITY OF ILLINOIS-URBANA



3 0112 110090997